The booke of

Common Prayer, and administracion of the Sacramentes, and other Rites and Ceremonies in the Churche of England.

Londini, in officina Richardi Iugge & Iohannis Cawood

Cum priuilegio Regiæ Maiestatis.

1559.



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BRITISH MUSEUM

¶ AN ACT FOR THE VNIFORMI-
tie of Common prayer, and seruice in the Church, and the administracion of the Sacramentes.

(1 Eliz. Jan. 1558)

WHere at the death of our late Soueraigne Lord kyng Edward the sixt, there remained one vniforme order of common seruice and Prayer, and of the administracion of Sacramētes, Rites, and Ceremonies in the Church of England, which was set forth in one booke entituled: The booke of Common prayer, and administracion of Sacramentes, and other Rites and Ceremonies in the Church of England aucthorised by acte of Parliament, holden in the fift & sixt yeres of our sayd late Soueraigne Lord kyng Edward the syxt, intituled: An acte for the vniformitie of Commō prayer, and administracion of the Sacramentes, the which was repealed & taken away by acte of Parliament, in the fyrste yere of the raigne of our late Soueraigne Ladye Quene Mary, to the great decay of the due honor of God, and discomforte to the professours of the trueth of Christes religion.

BE IT therefore enacted, by the aucthoritie of this present Parliament, that the sayd estatute of repeale, and euery thyng therin conteined, onely concernyng the sayd booke, & the seruice, administracion of Sacramentes, Rites, and Ceremonies, conteyned or appoynted in, or by the sayde booke: shalbe voyde & of none effect, frō, and after the feast of the Natiuitie of Saint John Baptist next commyng. And that the said booke, with the

order of seruice, & of the administracion of Sacramentes, Rites and Ceremonies, with the alteracion & addicions therin added and appoynted by this estatute, shall stande, & be, from and after the sayde feaste of the Natiuitie of Saint Iohn Baptist, in full force and effecte, accordynge to the tenour & effect of this estatut, any thing in the afore said statute of repeale, to the cõtrary notwithstãding

And further be it enacted by the Quenes highnesse, with thassent of the Lordes and commons in this present Parliament assembled, & by aucthoritie of the same, that all and singuler ministers in any Cathedral or parishe Church, or other place within this Realme of Englande, Wales, & the Marches of the same, or other the Quenes dominions, shall from and after the feast of the Natiuitie of S. Iohn Baptist next cõming be bounden to say and vse the Mattens, Euensong, celebracion of the Lordes supper, and administracion of eche of the Sacramentes, and all theyr commõ and open prayer, in such order & fourme as is mẽcioned in the sayde booke, so auctho[r]ised by Parliament in the said fift & sixt yere of the raigne of kyng Edward the syxt, with one alteracion or addicion of certaine Lessons to be vsed on euery Sõday in the yere, & the fourme of the Letanye altered & corrected, & two sentences only added in the delyuery of the Sacrament to the cõmunicantes, and none other, or otherwyse. And that yf anye maner of personne, vycar, or other whatsoeuer minister that ought or shoulde syng or saye common prayer mencioned in the sayde booke, or mynyster the Sacramentes from and after

the

the feaſt of the Natiuitie of ſainct Iohn Baptiſte nexte commynge, refuſe to vſe the ſayde common prayers, or to miniſter the Sacramentes in ſuche Cathedrall or pariſhe Churche, or other places, as he ſhould vſe to miniſter the ſame, in ſuch order & fourme as they be mencioned and ſet forth in the ſayd boke: or ſhal wylfully or obſtinately ſtanding in the ſame, vſe any other rite, ceremonie, order, fourme, or maner of celebratyng of the Lordes ſupper openly or priuely, or Mattens, Euenſong adminiſtracion of the Sacramentes, or other ope prayers then is mencioned and ſette forth in the ſayd boke (*Open prayer in and throughout this Acte, is ment that prayer which is for other to come vnto, or heare, eyther in Common Churches, or priuie Chappelles, or Oratories, commonly called the ſeruice of the Churche*) or ſhall preache, declare, or ſpeake any thyng in the derogacion or depraauyng of the ſayde booke, or anye thing therin conteyned, or of any part therof, and ſhalbe therof lawfully conuicted accordyng to the lawes of this Realme, by verdict of .xii. men, or bi his owne confeſſion, or by the notorious euidence of the facte: ſhall loſe and forfeite to the Quenes hyghneſſe, her heyres and ſucceſſours, for his firſt offence, the profite of al his ſpirituall benefices or promocions, comyng or ariſing in one whole yere next after his conuiction. And alſo that the perſon ſo conuicted, ſhall for the ſame offence, ſuffer impriſonment by the ſpace of vi. monethes, without bayle or mainpriſe. And yf any ſuche perſon once conuict of any offence, concernynge the premiſſes, ſhal after his firſt conuiction eftſones offend, and

be therof in fourme aforesaid lawefully conuicte: that then the same person shall for his seconde offence, suffer imprisonment by the space of one whole yere, and also shall therefore be depryued, *Ipso facto* of all hys spirituall promocyons. And that it shalbe lawfull to all patrons or donors of all and singuler the same spirituall promocions, or of any of them, to present or collate to the same as though the person and persons so offendynge were dead: And that yf any such person or persõs after he shalbe twise conuicted in fourme aforesayde, shall offend against any of the premisses the thyrd tyme, and shalbe therof in fourme aforesaid lawefully conuicted: that then the person so offendyng, and conuicted the thyrd tyme, shalbe depriued *Ipso facto* of all his spirituall promocions, and also shall suffer imprisonment duryng his lyfe.

AND yf the person that shall offend, and be cõuict in fourme aforesayde, concernyng any of the premysses, shall not be beneficed, nor haue anye spirituall promocion: That then the same person so offending & conuicte, shall for the firste offence suffer imprisonment duryng one hole yere next after his said conuictiõ, without bayle or mainprise And if any such person, not hauyng any spiritual promociõ, after his first conuiction, shal eftsones offende in any thyng concernyng the premisses, & shall in fourme aforesayd, be therof lawfully conuicted: That then the same person shall for his seconde offence, suffer imprisonment during his life.

And it is ordeyned & enacted by the aucthoritie abouesayd, that if any person or persons whatsoeuer, after the said feast of ỹ Natiuitie of S. Iohn

Baptist

Baptist next comming, shall in any Enterludes, playes, songes, rimes, or by other open wordes, declare or speake any thyng in the derogacion, depravyng, or despising of ye same boke, or of any thing therin conteyned, or any part thereof, or shall by open fact, deede, or by open threatnynges, compell or cause, or otherwyse procure or maintayne anye Parson, Vycar, or other Minister, in any Cathedrall or paryshe Church, or in Chappell, or in any other place, to sing or say any common & open prayer, or minister any Sacrament otherwise, or in any other maner and fourme then is mencioned in the sayd boke, or that by any of the sayd meanes shall vnlawefully interrupt or let any person, vicar, or other minister in any Cathedral or parish Church Chappell, or any other place to syng or say common & open prayer, or to minister the Sacramentes or any of them, in such maner and fourme as is mencioned in the said boke: That then euery such person beyng therof lawfully conuicted in fourme abouesaid, shal forfeit to the Quene our soueraign Lady, her heyres & successours, for the firste offence a hundreth markes. And if any person or persons beyng once conuict of any suche offence, eftsones offend against any of the last recited offences, & shall in fourme aforesayd be therof lawfully conuicte: That the same person so offendyng & conuict, shal for the second offence forfeit to the Quene our soueraigne Lady, her heires & successours, foure hundreth markes. And yf any person after he in fourme aforesayd, shal haue ben twise conuict of any offence, concernynge anye of the laste resyted offences, shall offende the thyrd tyme, and be ther-

of in fourme aboueſayde lawefullye conuicte: That then euery perſon ſo offendyng and conuict, ſhall for his thyrde offence, forfeite to our Soueraigne Lady the Quene, all his goodes and cattelles, and ſhall ſuffer impriſonment duryng his lyfe. And yf any perſon or perſonnes that for his firſte offence, concernyng the premiſſes, ſhalbe cõuict in fourme aforeſayde, do not pay the ſomme to be payde by vertue of his conuiction, in ſuche maner and fourme as the ſame ought to be payd, within .vi. wekes next after his conuiction, that then euery perſon ſo conuict, and ſo not payinge the ſame, ſhall for the ſame firſt offence, in ſtede of the ſayd ſomme, ſuffer impriſonment by the ſpace of vi. monethes, without bayle or mainprize. And yf any perſon or perſons that for his ſecond offẽce concernyng the premiſſes, ſhalbe cõuict in fourme aforeſayd, do not pay the ſaide ſomme to be payde by vertue of his conuiction, and this eſtatute, in ſuch maner and fourme as the ſame ought to bee payde within .vi. wekes nexte after his ſayde ſecond conuiction: that then euerye perſon ſo conuicted and not ſo payinge the ſame, ſhall for the ſame ſeconde offence, in the ſtede of the ſayd ſõme ſuffer impriſonment duryng .xii. monethes, without bayle or mainprize. And that from and after the ſayde feaſte of the Natiuitie of S. Iohn Baptiſt next commyng, all and euery perſon and perſons, inhabytyng within this Realme, or any other the Quenes Maieſties dominions, ſhal diligently and faithfully, hauyng no lawful or reaſonable excuſe to be abſent, endeuour them ſelues to reſort to theyr paryſhe Churche or Chappel accuſto-

customed, or vpon reasonable lette therof, to some vsuall place where common prayer and such Seruice of God shalbe vsed in such tyme of lette vpon euery Sunday, and other dayes ordeyned & vsed to be kept as holy dayes. And then and there to abyde orderly and soberly durynge the tyme of the common prayer, preachynges or other seruice of God, there to be vsed and ministred vpon payne of punishemente by the censures of the Churche. And also vpon payne that euery persone so offendyng shall forfeit for euery such offence. xii. d. to be leuied by the Churchwardēs of the parishe, where such offence shalbe done, to thuse of the poore of the same parishe, of the goodes, landes, and tenementes of such offendour, by way of distresse. And for due execution hereof, the Quenes moste excellent Maiestie, the Lordes Temporall, and all the commons in this present Parliament assembled, doth in Gods name earnestlye require and charge all the Archbyshops, Byshops, and other ordinaries, that they shall endeuour them selues to the vttermoste of theyr knowledges, that the due and true execution hereof maye be hadde throughout theyr dioceese, & charges, as they wyll aunswere before God for such euyls & plagues, wherewith almyghtie God may iustly punyshe his people for neglectyng this good and holsome lawe. And for theyr auctoritie in this behalfe, be it further enacted by thauctoritie aforesayd, that all and singuler the same Archbyshops, Byshops, and all other theyr officers, exercising Ecclesiastical iurisdiction, aswell in place exempte as not exempte, within their dioceese, shall haue full power and

aucthoritie by this acte to reforme, correcte, and punishe by censures of the Church, all & singuler persons, which shall offende within any theyr iurisdictions or dioceese, after the sayde feaste of the Natiuitie of S. Iohn Baptist next commynge, against this act and statute. Any other law, statute priuiledge, libertie, or prouision heretofore made, had, or suffred, to the contrary notwithstandyng.

And it is ordeyned and enacted by the aucthoritie aforesayd, that all and euery iustices of Oyer and determiner, or Iustices of Assise, shal haue ful power and aucthoritie in euery of theyr open and generall sessions, to enquire, heare, & determine al and all maner of offences that shalbe cõmitted or done contrary to any article conteined in this present act, within the limittes of the commission to them directed, and to make processe for therecutiõ of the same, as they may do against any personne being indited before them of trespasse, or lawfully conuicted therof.

Prouided alwayes & be it enacted by thaucthoritie aforesayd, that all & euery Archebyshop and Byshop, shall or may at all tyme & tymes at his libertie & pleasure, ioyne & associate hym selfe, by vertue of this act, to the sayde Iustices of Oyer & determiner, or to the said iustices of Assise, at euery of the sayd open and generall Sessions, to beholden in any place within his dioceese, for and to the enquiry, hearyng, and determyning of the offences aforesayde.

Prouided also and be it enacted by thaucthoritie aforesayd, that the bokes concerning the sayde Seruices, shall at the costes & charges of the parissioners

rissioners of euery paryshe, & Cathedrall Church, be attayned & gotten before the said feast of ỹ Natiuitie of saint John Baptist next folowing, and that all such parishes & Cathedral Churches or other places, where the sayd bokes shalbe attained & gotten before the saide feaste of the Natiuitie of saint John Baptist, shal within three wekes next after ỹ sayd bokes so attayned & gottē, vse the said seruice, & put ỹ same in vre accordyng to this act.

And be it further enacted by thauctho*r*itie afore-said, that no person or persons shalbe at any time hereafter empeched or otherwise molested, of or for any of the offences aboue mencioned, hereafter to be cōmitted or done contrary to this act, onlesse he or they so offendyng, be therof indited at the nexte generall Sessions, to be holden before any suche Justices of Oyer and determiner, or Justices of Assise, nexte after any offence committed or done contrary to the tenor of this act.

Prouyded alwayes & be it ordeyned & enacted by the auctho*r*itie aforesayd, that al and singuler Lordes of the Parliament for the thyrd offence aboue mencioned, shalbe tried by theyr peeres.

Prouided also and be it ordeyned and enacted by thauctho*r*itie aforesayde, that the Maior of London, and all other Maiors, Baylyffes, and other head officers of all and singuler Cities, Boroughes, and Townes Corporate within this Realme, Wales, and the Marches of the same, to the whiche Justices of Assise do not commonly repayre, shall haue full power and auctho*r*itie by vertue of this act to enquire, here, and determine the offences abouesayde, and euery of them

them yearely within .xv. dayes after the feaste of Easter, & S. Mighel tharchaungel, in lyke maner and fourme as Justices of Assise and Oier and determiner may do.

Prouyded alwayes and be it ordeyned & enacted by thaucthoritie aforesayd, that all and singuler Archbyshops and Byshops, and euery of theyr Chauncellours, Commissaries, Archdeacons, and other ordinaries, hauyng any peculier Ecclesiasticall iurisdiction, shall haue full power and aucthoritie by vertue of this acte, aswell to enquyre in theyr visitacion, Synodes, and elswhere within theyr iurisdiction at any other tyme and place, to take occasions and informacions of al and euery the thynges aboue mentioned, done, committed, or perpetrated within the limittes of theyr iurisdictions and aucthoritie, and to punysche the same by admonicion, excommunication, sequestracion, or depriuacion and other censures and processe in lyke fourme as heretofore hath bē vsed in lyke cases by the Quenes Ecclesiastical lawes.

Prouyded alwayes & be it enacted, that whatsoeuer person offendyng in the premisses, shall for the offence fyrst receiue punishement of the Ordinarie, hauyng a testimonial therof vnder the said ordinaries seale, shall not for the same offence eftsones be conuicted before the Justices. And lykewyse receyuyng for the sayde fyrst offence punishement by the Justices, he shall not for the same offence eftsones receyue punyshement of the ordinarie. Anye thynge conteyned in this Acte to the contrary notwithstandyng.

Prouyded alwayes and be it enacted, that such orna-

ornamentes of the Churche, and of the ministers thereof, shalbe reteyned and be in vse as was in this Church of England, by aucthoritie of Parliament, in the seconde yere of the raigne of kynge Edward the syxt, vntyll other order shalbe therin taken by thaucthoritie of the Quenes Maiestie, with the aduise of her Commissioners appoynted and aucthorised vnder the great seale of England for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that yf there shall happen any contempt or irreuerence to be vsed in the ceremonies or rites of the Churche, by the misvsyng of the orders appoynted in this booke: The Quenes Maiestie may by the lyke aduyse of the sayde commissioners, or Metropolitane, ordeyne and publysshe such farther Ceremonies or rites, as may be most for the aduauncement of gods glory, the edyfying of his Churche, and the due reuerēce of Christes holy misteries and Sacramentes.

And be it further enacted by the aucthoritie aforesayde, that all lawes, statutes, and ordinaūces, wherin or wherby any other seruice, administracion of Sacramentes, or Common prayer, is limitted, establysshed, or set forth to be vsed within this Realme, or anye other the Quenes dominiōs or countreys, shall from henceforth be vtterly voyde and of none effecte.

¶ The Preface.



THere was neuer anye thynge by the witte of man so well deuised, or so sure established, which in continuaunce of time hath not bene corrupted: as (amonge other thinges) it maye playnely appeare by the common prayers in the church, commonly called deuine seruyce. The firste originall and grounde wherof, if a man would search out by the auncient fathers, he shal finde, that the same was not ordeyned but of a good purpose, and for a greate aduauncement of godlines. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be redde ouer once in the yere: intending thereby that the Clergy, and specially suche as were ministers of the congregation shoulde (by often reading, and meditation of Gods worde) be stirred vp to godlines theim selues, and be more able to exhorte other by wholsome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people by dayly hearing of holy scripture read in the church, should continually profite more and more in the knowledge of God, & be the more enflamed with the loue of his true religion. But these many yeares passed, this godly and decent order of the auncient fathers hath bene so altered, broken, and neglected, by plantinge in vncertayne Storyes, Legendes, Responds, Verses, vaine Repeticions, Commemorations, and Synodalles, that commonly when any boke of the Bible was begon, before thre or four Chapters were read out, all the rest are vnread. And in thys sort the boke of Esay was begon in Aduent, and the boke of Genesis in Septuagesima: but they were only begon, & neuer read through. After a lyke sort were other bokes of holy scripture vsed. And moreouer, where as saynt Paule would haue suche language spoken to the people in the church, as they myght vnderstand, and haue profit by hearing the same: the seruice in this church of England (these many yeres) haue bene read in Latin to the people, which they vnderstode not: so that they haue heard with their eares only, & their heart, spirite, and minde, haue not bene edified thereby. And furthermore, notwithstãding that the auncient fathers haue deuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: nowe of late tyme, a fewe of them haue bene dayly sayde, and oft repeated, and the reste vtterly omytted. Moreouer, the number and hardnes of the rules, called the Pie, and the manifolde chaungynges of the seruice, was the cause, that to turne the boke onely was so harde and intricate a matter, that many tymes there was more busines to finde out what should be read, then to reade it when it was founde out.

These inconueniences therfore considered, here is set foorth suche an order, whereby the same shalbe redressed. And for a readynes in this matter,

matter, here is drawen out a Kalender for that purpose, whiche is playne and easye to be vnderstanded, wherein (so much as may be) the readyng of holy Scriptures is so set forth, that all thynges shalbe done in order, without breakyng one piece thereof from another. For this cause be cut of, Anthemes, Respondes, Innitatories, and suche lyke thynges, as dyd breake the continuall course of the readyng of the scripture. Yet because there is no remedye, but that of necessitie there muste be some rules, therfore certayne rules are here set forth, which as they be fewe in number, so they be playne and easy to be vnderstanden. So that here you haue an order for prayer (as touchyng the readyng of holy Scripture) much agreable to the mynde and purpose of the olde fathers, and a great deale more profytable and commodious, then that which of late was vsed. It is more profitable, because here are left out many thynges whereof some be vntrue, some vncertayne, some vayne & superstitious, and is ordeyned nothyng to be read, but the verye pure woorde of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is moste easy and playne for the vnderstandyng, bothe of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the playnenesse of the order, and for that the rules be fewe & easye. Furthermore, by this order, the Curates shall nede none other bokes for theyr publique seruice, but this boke, & the Byble. By the meanes whereof the people shall not be at so great charge for bokes, as in tyme past they haue bene.

And where heretofore there hath ben great diuersitie in sayinge and syngyng in Churches within this Realme, some folowyng Salisburye vse, some Herforde vse, some the vse of Bangor, some of Yorke, & some of Lyncolne: Nowe from hencefoorth all the whole Realme shall haue but one vse. And yf any woulde iudge this way more paynefull, because that all thynges must be read vpon the boke, wheras before by the reason of so often repetition, they coulde saye many thynges by hearte: yf those men wyll weygh theyr laboure, with the profyte and knowledge which dayly they shall obtayne by readyng vpon the boke, they wyll not refuse the payne, in consideracion of the greate profyte that shall ensue thereof.

— And forasmuch as nothyng can almost be so playnely set forth, but doubtes may ryse in the vse and practysyng of the same: To appease all such diuersitie (yf any aryse) and for the resolucion of all doubtes concernyng the maner howe to vnderstande, doe and execute the thynges conteyned in this booke: The parties that so doubt, or dyuersly take any thyng, shall alwayes resorte to the byshop of the diocesse, who by his discretion shall take order for the quietyng and appeasynge of the same, so that the same order be not contrary to any thynge conteyned in this booke. And yf the Byshop of the diocesse be in any doubte, then maye he sende for the resolution therof vnto the Archbyshop.

¶ Though

¶ Though it be appoynted in the aforewrytten Preface, that all thynges shalbe read and song in the Churche in the Englyshe tongue, to thende that the congregacion may be thereby edyfyed, yet it is not ment, but when men say Mornynge and Euenynge prayer priuately, they may say the same in any language that they them selues do vnderstand.

¶ And all Prieſtes and Deacons shalbe bounde to say dayly the Mornyng and Euenyng prayer, eyther priuately or openly, excepte they be let by preachyng, studying of diuinitie, or by some other vrgent cauſe.

¶ And the Curate that miniſtreth in euery paryſhe Churche or Chappell, beyng at home, and not beyng otherwyſe reaſonably letted, shall saye the same in the Paryſhe Churche or Chappell where he miniſtreth, and shall toll a bell thereto, a conueniente tyme before he begyn, that ſuch as be diſpoſed may come to heare Gods woorde, and to praye with hym.

¶ Of Ceremonies

Why some be abolyshed and some reteyned.

Of such Ceremonies as be vsed in the Church, and haue had their beginnyng by the institucion of mā: some at the firste were of Godlye entente and purpose deuised, and yet at length turned to vanitie and superstition: some entred into the Church by vndiscret deuocion, and such a zeale as was without knowledge: and forbicause they were winked at in the begynnyng, they grewe dayely to more and more abuses; which not onely for theyr vnprofitablenes, but also because they haue much blynded the people, and obscured the glory of God, are worthy to be cut away, and cleane reiected. Other there be, which although they haue ben deuised by mā yet it is thought good to reserue them styl, as wel for a decent order in the Churche, (for the whiche they were first deuised) as because they pertayne to edification: wherunto all thynges done in the Church (as the Apostles teacheth) ought to be referred. And although the kepyng or omittynge of a Ceremonie (in it selfe considered) is but a small thyng: yet the wylfull and contempteous transgression and breakyng of a commen order and discipline, is no smal offence before God.

Let all thynges be done among you (saith S. Paule) in a semely & due order. The appoyntment of the which order, pertaineth not to priuate mē:

therfore no man ought to take in hande, nor presume to appoint or alter any publique or commē order in Christes Church, excepte he be lawfully called and aucthorised therunto.

And where as in this our tyme, the myndes of men are so diuers, that some thinke it a greate matter of conscience to depart from a piece of the least of theyr Ceremonies (they be so addicted to theyr olde customes:) and agayne on thother side, same be so newe fangled, that they woulde innouate all thyng, and so do despise the olde, that nothyng can lyke them, but that is newe: it was thought expedient, not so muche to haue respecte how to please and satisfie eyther of these parties, as howe to please God, and profyte them bothe. And yet least any man shoulde be offended (whom good reason myght satisfye) here be certayne causes rendred, why some of the accustomed Ceremonies be put away, & some retayned and kept styll.

Some are put away, because the great excesse and multitude of them, hath so increased in these latter dayes, that the burthen of them was intollerable, wherof. S. Augustine in his tyme complayned, that they were growen to suche a number, that the state of Christiā people was in worse case (concernyng that matter) then were the Jewes. And he counsayled, that such yoke and burthen shoulde be taken away, as tyme would serue quietly to do it.

But what would S. Augustine haue sayd, yf he had sene the Ceremonies of late dayes vsed among vs: whereunto the multitude vsed in his tyme was not to be cōpared. This our excessiue

multi-

multitude of ceremonies was so great, & many of them so darke: that they did more confound & darken, then declare and set forth Christes benefites vnto vs.

And besides this, Christes Gospell is not a Ceremonial lawe (as much of Moises law was) but it is a religiō to serue God, not in bondage of the figure or shadowe, but in the freedome of spirite, beyng content onely with those ceremonies, whiche do serue to a decent order, and godly discipline & such as be apt to stirre vp the dull mynde of mā to the remembraunce of his duetie to Godde, by some notable and speciall signification, whereby he myght be edified.

Furthermore the most weyghty cause of the abolyshment of certaine ceremonies was, that thei were so farre abused, partely by the superstitious blindnes of the rude & vnlearned, & partly by the vnsaciable auarice of suche as sought more theyr owne lucre then the glory of God, that the abuses could not well be taken away, the thyng remaynyng styl. But now as concerning those persons, which peraduenture wyll be offēded, for ỹ some of thold ceremonies are reteyned styll: if they cōsider that without some ceremonies, it is not possible to kepe any order, or quiet discipline in the church they shal easly perceiue iust cause to reforme their iudgemēts. And if they think much ỹ any of thold do remain & would rather haue al deuised a new: Thē such mē graūting some ceremonies conueniēt to be had, surely where the olde maye be wel vsed, there they cā not reasonably reproue the old, only for their age: wout bewrayng of their own folly.

For in such a case, they ought rather to haue reuerence vnto them for theyr antiquitie, yf they wyll declare them selues to be more studious of vnitie and concorde, then of innouacions & newe fãglenes, which (asmuch as may be with the true settyng forth of Christes religion) is alwayes to be eschewed. Furthermore, such shal haue no iust cause with the Ceremonies reserued to be offended. For as those be takẽ away, which were moste abused, and dyd burden mens consciences without any cause: so the other that remaine, are retayned for a discipline and order, which (vpon iust causes) may be altered and chaunged, and therefore are not to be estemed equall with gods lawe. And moreouer, they be neyther darke nor dombe Ceremonies: but are so set forth, that euery mã may vnderstand what they do meane, & to what vse they do serue. So that it is not lyke that they in tyme to come, shoulde be abused as the other haue ben. And in these our doynges, we condẽpne no other nacions, nor præscribe any thyng, but to our owne people onely. For we thynke it conuenient that euery countrey should vse such Ceremonies as they shall thynke best, to the settyng forth of Gods honour and glorye, & to the reduisynge of the people to a moste perfecte and Godly lyuyng without errour or superstition. And that they shoulde put awaye other thynges, whiche from tyme to tyme they perceiue to be moste abused: as in mens ordinaunces it often chaunseth diuersly in dyuers countreys.

¶ The

¶ The Table

and Kalender, expressyng the order of the Psalmes and Lessons, to be said at mornyng and Euenyng prayer throughout the yere, except certayne proper feastes, as the rules folowyng, more playnely declare.

¶ The order howe the Psalter is appointed to be read.

THe Psalter shalbe read through once euery moneth. And because that some monethes be longer then some other bee, it is thought good to make them euen by this meanes.

To euery moneth shalbe appointed (as concernynge this purpose) iust. xxx. dayes.

And because January & March hath one day aboue the said number, and Februarye which is placed betwene them both, hath only. xxviii. dayes: Februarye shall borowe of eyther of the Monethes (of January & March) one day. And so the Psalter whiche shalbe read in Februarye, must begyn at the last day of January, & end the first day of March.

And where as May, July, August, October, & December, haue. xxxi. dayes a piece: it is ordered that the same Psalmes shalbe read the laste day of the sayd Monethes, which were read the day before. So that the Psalter may begin agayne the fyrst day of the next Monethes ensuing.

Now to know what Psalmes shalbe read euery day, loke in the Kalender, the number that is appointed for the Psalmes, and then fynde the same number in this Table, and vpon that number shall you see what Psalmes shalbe sayd at Morynyng and Euenyng prayer.

And where the. Cxix. Psalme is deuided into. xxii. portions, and is ouerlong to be read at one tyme: it is so ordered that at one tyme shall not be read aboue foure or fyue of the sayd portions, as you shall perceiue to be noted in this table folowyng.

And here is also to be noted, that in this Table, & in al other partes of the seruice, where any Psalmes are appointed, the number is expressed after the great Englishe Byble, which from the. ix. Psalme, vnto the Cxlvii. Psalme (folowyng the deuision of the Hebrues) doth vary in numbers from the common Latine translacion.

¶ A Table for the order of the Psalmes, to be sayd at Mornyng and Euenyng prayer.

	Mornyng prayer.	*Euenyng prayer.*
i	i.ii.iii.iiii.v.	vi. vii. viii.
ii	ix.x.xi.	xii. xiii. xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii. xxiii.
v	xxiiii.xxv.xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii.xlv.xlvi.	xlvii. xlviii. xlix.
x	l.li.lii.	liii. liiii. lv.
xi	lvi.lvii.lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxi. cxii. cxiii.	cxiiii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iiii.
xxv	Inde.v.	Inde. iiii.
xxvi	Inde.v.	Inde.iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.	cxxxvi. cxxxvii. cxxxviii.
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

¶ The order howe the rest of holy scripture (beside the Psalter) is appointed to be readde.

THolde Testament is appointed for the first Lessons, at Morning and Euening prayer, and shalbe read through euery yere once, except certayne bokes and Chapiters, which be least edifying, and myght best be spared, and therfore be left vnread.

The newe Testament is appointed for the second Lessons, at Morning & Euening prayer, & shalbe read ouer orderly euery yere thyrse, beside the Epistles & Gospels: except the Apocalips, out of the which ther be onely certayne Lessons appointed, vpon diuers proper feastes.

And to know what Lessons shalbe read euery day: fynd the daye of the moneth in the Kalender folowynge, and there ye shall perceiue the bokes and Chapiters that shalbe read for the Lessons, both at Morning and Euening prayer.

And heare is to be noted, that whensoeuer there be any proper Psalmes or Lessons appointed for the Sondayes, or for any feast moueable or vnmoueable: then the Psalmes and Lessons appointed in the Kalender shalbe omitted for that tyme.

Ye must note also that the Collect, Epystle, and Gospell, appointed for the Sonday, shall serue all the weke after, except there fall some feast that hath his proper.

This is also to be noted, concernyng the Leape yeres, that the .xxv. day of February, which in Leape yeare is coumpted for two dayes, shall in those two dayes alter neyther Psalme nor Lesson: but the same Psalmes and Lessons which be sayd the fyrst day, shall also serue for the second day.

Also, whereseoeuer the begynnyng of any Lesson, Epistle or Gospell is not expressed: there ye must begyn at the begynnyng of the Chapiter.

And whereseoeuer is not expressed howe farre shalbe read, there shall you reade to the ende of the Chapiter.

¶ Proper lessons to be read for the first lessons, both at Morning and Euening prayer, on the Sondayes throughout the yere, and for some also the seconde Lessons.

¶ Sondayes of Aduent.	¶ Mattens.	¶ Euensong.
The first.	Esay. i.	Esai. ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.

¶ Sondayes after Christmas.	¶ Mattens.	¶ Euensong.
The first.	xxxvii.	xxxviii.
ii.	xli.	xliii.

¶ Sondayes after the Epiphanie.	¶ Mattens.	¶ Euensong.
The first.	xliiii.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
Septuagesima.	Genesis. i.	Genesis. ii.
Sexagesima.	iii.	vi.
Quinquagesim	ix.	xii.

¶ Lent.	¶ Mattens.	¶ Euenlong.
Fyrst Sonday.	Genelis. xix.	Genelis. xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	xliii.	xlv.
v.	Exodus. iii	Exodus. v.
vi.	ix	x.

¶ Easter day.	¶ Mattens.	¶ Euenlong.
Fyrst Lesson.	Exod. xii.	Exod. xiiii.
Second Lesson.	Roma. vi.	Actes. ii.

Sundayes
after Easter.

Fyrst Sonday.	Numeri. xvi.	Numeri. xxii.
ii.	xxiii.	xxv.
iii.	Deute. iiii.	Deute. v.
iiii.	vi.	vii.
v.	viii.	ix.
Sonday after Ascention.	Deute. xii.	xiii.
Whytsonday. Fyrst Lesson.	Deute. xvii.	Deute. xviii.
		Actes. xix. It fortuned whē Apollo wēt to Corith. &c. vnto. After these thyngs.
	Actes x.	
Second Lesson.	Then Peter opened his. &c.	

ℂ Trinitie Sonday.	ℂ Mattens.	ℂ Euensong.
Fyrſt Leſſon.	Geneſis. xviii.	Joſue. i.
Second Leſſon.	Math. iii.	

Sondays
after Trinitie.

Fyrſte Sonday.	Joſue.	x.	Joſue.	xiii.
ii.	Judicum.	iiii.	Judicum.	v.
iii.	i. Kynges.	ii.	i. Kynges.	iii.
iiii.		xii.		xiii.
v.		xv.		xvi.
vi.	ii. Kynges.	xii.	ii. Kynges.	xxi.
vii.		xxii.		xxiiii.
viii.	iii. Kynges.	xiii.	iii. Kinges.	xvii.
ix.		xviii.		xix.
x.		xxi.		xxii.
xi.	iiii. Kynges.	v.	iiii. Kinges.	xix.
xii.		x.		xviii.
xiii.		xix.		xxiii.
xiiii.	Jeremie.	v.	Jeremie.	xxii.
xv.		xxxv.		xxxvi.
xvi.	Ezechiel.	ii.	Ezechiel.	xiiii.
xvii.		xvi.		xviii.
xviii.		xx.		xxiiii.
xix.	Daniel.	iii.	Daniel.	vi.

ℒ Sondayes after Trinitie.	ℒ Mattens.	ℒ Euenlong.
xx.	Joell. ii.	Micheas. vi.
xxi.	Abacuk. ii.	Prouerbes. i.
xxii.	Prouerbes. ii.	iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

Lessons prope for holy dayes.

	Mattens.	Euensong.
S. Andrewe.	Prouerbes. xx.	Prouerbes. xxi.
S. Thomas the Apostle.	xxiii	xxiiii.

Natiuitie of Christ.

The first lesson.	Esai. ix.	Esai. vii. God spake once againe to Achas. &c.
The second lesso.	Luke. ii. vnto, and vnto men of good will	Titus. iii. The kyndenes & loue. &c.
S. Stephen.		
Fyrst Lesson.	Prouer. xxviii.	Eccle. iiii.
Second Lesson.	Actes. vi. & vii. Stephen full of fayth & power. &c. vnto, & when xl. yeres. &c.	Actes. vii And when. xl. yeares were expired, there appeared vnto Moises: &c vnto. Stephen full of the holy ghost. &c.

	¶ Mattens.	¶ Euensong.
Saint John.		
Firſt Leſſon.	Eccle. v.	Eccle. vi.
Second Leſſon.	Apoca. i.	Apoca. xxii.
Innocentes.	Jere. xxxi. vnto Moreouer I heard Ephraim.	Wiſedome. i.
The Circũciſiõ.	Geneſis. xvii.	Deute. x. & now Iſrael. &c
Firſt Leſſon.		
Second Leſſon.	Roma. ii.	Colloſſ. ii.
The Epiphanie.		
Firſt Leſſon.	Eſai. lx.	Eſaie. xlix.
Second Leſſon.	Luke. iii. And it fortu. &c.	John. ii. After this he went to Caper.
Conuerſion of S. Paul.		
Fyrſt Leſſon.	wiſedome. v.	wiſedome. vi.
Second Leſſon.	Acte. xxii. vnto. They heard him	Actes. ii.
Purification of the virgin Mari	wiſdeome. ix.	wiſedome. xii.
S. Matthie.	wiſedome. xix.	Eccle. i
Annunciaciõ of our Lady.	Eccle. ii.	iii.
Wenſday afore Eaſter.	Ozee. xiii.	Ozee. xiiii
Thurſdaye before Eaſter.	Daniel ix	Jeremie. xxxi.

	¶ Mattens.		¶ Euenlong.	
Good Fryday.	Genelis.	xxii.	Elai.	liii.
Easter Euen.	zachari.	ix.	Exodi.	xiii.
Monday in Easter weke.				
First Lesson.	Exodi.	xvi.		xviii
Second Lesson.	Math.	xxviii.	Actes.	iii.
Tuesdaye in Easter weke.	Exodi.	xx.	Exodi.	xxxii.
First Lesson.	Luk.xxiiii. vnto		i. Corinth.	xv.
Second Lesson.	And behold two of them. &c.			
Saynt Marke.	Eccle.	iiii.	Eccle.	v.
Saint Philip & Jacob.		vii.		ix.
Ascention day.	Deute.	x.	Deute.	xi.
Mondaye in whitson weke.		xxx.		xxxi.
Tuesdaye in whitson weke.		xxxii.		xxxiiii.
S. Barnabe.			Eccle.	xii.
Fyrst Lesson.	Eccle.	x.	Actes.xv. vnto.	
Second Lesson.	Actes	xiiii	After certayne dayes.	
S. Jhō Baptist.			Malachi.	iiii.
First Lesson.	Malachi.	iii.	Mat.xiiii. vnto.	
Second Lesson.	Math.	iii.	whē Jesus hard	

	¶ Mattens.	¶ Euenlong.
Saint Peter.		
Fyrst Lesson.	Eccle. xv.	Eccle. xix.
Second Lesson.	Actes. iii.	Actes. iiii.
Saint James.	Eccle. xxi.	Eccle. xxiii.
Saint Bartholomew.	xxv.	xxix.
S. Mathew.	xxxv.	xxxviii.
S. Michaell.	xxxix.	xliiii.
Sainct Luke.	li.	Job. i.
Saint Simon and Jude.		
Fyrst Lesson.	xxiiii.	Eccle. xlii.
Second Lesson.	xxv.	
All Saintes.		
Fyrst Lesson.	wisdome. iii. vnto. Blessed is rather the barō.	wisdom. v. vnto His ielousy also
Second Lesson.	Hebre. xi. & xii. Saints by faith vnto. If you endure chastening	Apoca. xix. vnto And I sawe an Angell stand.

Ꝑꝛoꝑꝛe pſalmes

on certayne dayes.

	ℂ Wattens.	ℂ Euenſong.
Chriſtmas day.	Ꝑꝑſalme. xix. xlv. lxxxv.	lxxxix. cx. cxxxii.
Eaſter day.	ii. lvii. cxi.	cxiii. cxiiii. cxviii.
Aſcention day.	viii. xv. xxi.	xxiiii. lxviii. cviii.
Whytſonday.	xlviii. lxvii.	cxiiii. cxlv.

¶ A briefe declaration When euery terme beginneth and endeth.

BE it knowen that Easter terme begynneth alwayes the.xviii.day after Easter, rekening Easter day for one. And endeth the Mondaye nexte after the Ascention day.

Trinitie Terme begynneth. xii. dayes after Whytsonday, and continueth.xix. dayes.

Michaelmas terme begynneth the. ix. or. x. daye of October, and endeth the. xxviii. or. xxix. daye of Nouember.

Hyllarie Terme begynneth the.xxiii.or.xxiiii. day of January, and endeth the.xii.or.xiii.day of February.

¶ In Easter Terme, on the Ascention daye. In Trinitie Terme, on the Natiuitie of Saint Johyn Baptist. In Michaelmas Terme, on the feaste of all Saintes. In Hyllarie Terme, on the feaste of the Purification of our Lady: The Quenes Iudges of Westminster doe not vse to sit in iudgemēt, nor vpon any Sondayes.

The order where Mor
nyng and Euenyng prayer shalbe vsed and sayde.

¶ The Mornyng and Euenynge prayer shalbe vsed in the accustomed place of the church, chappell, or chauncell, except it shalbe otherwyse determined by the Ordinary of the place. And the chaunsels shall remayne as they haue done in tymes past.

And here is to be noted, that the Minister at the tyme of the communion, and at all other tymes in his ministracion, shall vse such ornamentes in the church, as were in vse by auctoritie of Parliamente, in the seconde yeare of the raigne of kyng Edward the syxt, accordyng to the acte of Parliament set in the begynnyng of this booke.

¶ An order for Mornyng prayer dayly throughout the yere.

¶ At the begynnyng both of Mornyng prayer, and lykewyse of Euenyng prayer, the Minister shal reade with a loud voyce some one of these sentences of the scriptures that folow. And then he shall say that which is written after the sayd sentences.

AT what tyme soeuer a synner doeth repente hym of his synne, from the bottome of his hearte: I wyll put al hys wickednesse out of my remembraunce saith the Lorde. Eze. xviii.

I doe knowe mine owne wickednesse, and my synne is alway agaynst me. Psal. li.

Turne thy face away frō our synnes (O Lord) and blot out all our offences. Psal. li.

A sorowfull spirite, is a sacrifice to GOD: des- Psal. li.

ſpiſe not (O Lorde) humble and contrite heartes.

Rent your hartes, and not your garmentes, & turne to the Lorde your God: becauſe he is gentle and mercifull, he is pacient and of much mercye, & ſuch a one that is ſory for your afflictions.

Dani.ix. To thee O Lord God belongeth mercy and forgeuenes: for we haue gone away from thee, and haue not harkened to thy voyce, whereby wee myght walke in thy lawes, whiche thou haſt appoynted for vs.

Iere.x. Correct vs O lorde, and yet in thy iudgement, not in thy fury, leaſt we ſhoulde be conſumed and brought to nothyng.

Math.iii. Amende your lyues, for the kyngdome of God is at hande.

Luke.xv. I wyll go to my father and ſay to hym: father I haue ſynned agaynſt heauen, and agaynſt thee, I am no more worthy to be called thy ſonne.

Pſal.cxlii Entre not into iudgement with thy ſeruauntes, O lord: for no fleſhe is righteous in thy ſight.

i.Iohn.i. If we ſay that we haue no ſynne, we deceiue our ſelues, and there is no trueth in vs.

DEarely beloued brethren, the ſcripture moueth vs in ſundry places to acknowledge and confeſſe oure manyfolde ſynnes and wickedneſſe, and that we ſhould not diſſemble nor cloke thē before the face of almyghtye God oure heauenly father, but confeſſe them with an humble, lowlye, penitent, and obedient hearte: to thende that we may obteyne forgeueneſſe of the ſame by his infinite goodnes & mercye. And although we ought

at

at all tymes, humbly to acknowledge our synnes before God: yet ought we moste chefely so to do, when we assemble and meete together, to render thankes for the great benefites that we haue receiued at his handes, to set forth his moste worthy prayse, to heare his moste holy worde, and to aske those thynges whiche be requisite and necessarye as well for the body as the soule. Wherefore I pray and beseche you, as many as be heare present, to accompany me with a pure heart & humble voyce, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession to be sayde of the whole congregation after the Mynyster, kneelynge.



LMyghtye and moste mercyfull father, we haue erred and straied from thy wayes lyke lost shepe. We haue followed to much the deuises and desyres of our owne heartes. We haue offended agaynst thy holy lawes. We haue left vndone those thynges whiche we ought to haue done, & we haue done those things which we ought not to haue done, and ther is no healthy in vs: but thou (O Lorde) haue mercye vpon vs miserable offendours. Spare thou them O God, which confesse theyr faultes. Restore thou them that be penitente, accordyng to thy promyses declared vnto mankynde, in Chryste Jesu our Lord. And graunt, O moste mercifull father, for hys sake, that we maye heareafter lyue a godly, righteous and sober lyfe, to the glorye of thy holye name. Amen.

The absolucion to be pronounced by the Mynyster alone.

ALmyghtye God, the father of our Lorde Jesus Christe, whiche desyreth not the death of a synner, but rather that he may turne from his wyckednes and lyue: and hath geuen power and commaundement to his ministers, to declare and pronounce to his people beyng penitent, the absolution and remission of theyr synnes: he pardoneth and absolueth all them whiche truely repente, and vnfaignedly beleue his holye Gospell. Wherefore we beseche hym to graunte vs true repentaunce, and his holy spirite, that those thynges may please hym which we do at this present, and that the rest of our lyfe hereafter may be pure and holy: so that at the laste we maye come to hys eternall ioye, through Jesus Christ our Lord.

The people shall answere. Amen.

Then shall the Mynyster begyn the Lordes prayer with a loude voyce.



Our father which art in heauen, halowed bee thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptacion. But deliuer vs from euyll. Amen.

Then lykewyse he shall saye:

O Lorde open thou our lyppes.

Answere.

And our mouth shall shewe forth thy prayse.

Priest.

O God

O God make spede to saue vs.

¶ Aunswere.

O Lorde make haste to helpe vs.

¶ Priest.

Glory be to the father, and to the sonne and to the holy ghoste.

As it was in the begynnyng, is nowe. &c.

Prayse ye the lorde.

Then shalbe sayd or song this psalme folowyng.

O Come let vs syng vnto the Lorde: let vs hartely reioyce in the strength of our saluacio.

Lette vs come before his presence with thankes geuyng, and shew our selfe glad in hym with psalmes.

For the Lorde is a great God, and a great king aboue all Gods.

In his hande are all the corners of the earth: and the strength of the hylles is his also.

The sea is hys and he made it: and his handes prepared the drye lande.

O come let vs worshyp and fall downe: and knele before the lorde our maker.

For he is the Lorde oure God: and we are the people of his pasture, and the shepe of his handes.

To daye yf ye wyl heare his voyce, harden not your heartes: as in the prouocation, and as in the day of temptacion in the wyldernesse.

When your fathers tempted me: proued me, & sawe my workes.

Fortie yeares longe was I grieued with this generacion, and sayde: it is a people that do erre in theyr heartes, for they haue not knowen my wayes.

unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the father, and to the ſonne. &c.
As it was in the begynnyng. &c.

¶ Then ſhall ſolowe certayne Pſalmes in order, as they be appoynted in a Table, made for that purpoſe: except there be proper Pſalmes appoynted for that day. And at thende of euerye Pſalme throughout the yeare, and lykewyſe in thend of Benedictus, Benedicite, Magnificat, and Nunc dimittis, ſhall bee repeated.

Glory be to the father, & to the ſonne. &c.

¶ Then ſhalbe read two Leſſons diſtinctly with a loude voyce, that the people may heare. The fyrſt of the olde Teſtament, the ſeconde of the Newe. Lyke as they be appoynted in the Kalender, except there be proper Leſſons aſſigned for that day: the Mynyſter that readeth the Leſſon, ſtandyng and turnyng hym ſo, as he may beſt be hearde of al ſuch as be preſent. And before euery Leſſon, the Mynyſter ſhal ſay thus. The fyrſt, ſecond, third or fourth chapter of Geneſis, or Exodus, Mathewe, Marke, or other lyke, as is appoynted in the Kalender. And in the end of euery Chapiter, he ſhall ſay.

¶ Here endeth ſuch a Chapiter, of ſuch a boke.

¶ And to thende the people may the better heare, in ſuch places where they do ſyng, there ſhall the Leſſons be ſong in a playne tune, after the maner of diſtinct readyng: and lykewyſe the Epyſtle and Goſpelle.

¶ After the fyrſt Leſſon, ſhall folowe Te deum laudamus, in Engliſhe, dayly throughout the whole yeare.

Te deũ laudamus.

WE prayſe thee, O God: wee knowledge thee to be the Lorde.

All the earth doth worſhyp thee: the father euerlaſtyng.

To thee all Aungells crye aloude: the heauens and all the powers therein.

To thee Cherubin and Seraphin, continually do crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and earth are full of the Mateſtie of thy=

thy glory.

The glorious cõpany of the Apostles praise the.
The goodly felowship of the Prophetes praise the
The noble army of Martirs praise thee.
The holy church throughout all the world, doth knowledge thee.
The father of an infinite Maiestie.
Thy honourable, true, and onely sonne.
Also the holy ghost the comforter.
Thou art the kyng of glory O Christ.
Thou art the euerlastyng sonne of the father.
When thou tokest vpon thee to delyuer man, thou dyddest not abhorre the virgins wombe.
When thou hadst ouercomed the sharpenes of death, thou dydst open the kingdome of heauen to all beleuers.
Thou syttest on the ryght hand of God, in the glory of the father.
We beleue that thou shalt come to be our iudge.
We therefore praye thee helpe thy seruauntes, whõ thou hast redemed with thy precious bloud.
Make them to be numbred with thy sayntes in glory euerlastyng.
O Lord saue thy people, & blesse thine heritage.
Gouerne them and lyft them vp for euer.
Day by day we magnifie thee.
And we worshyp thy name euer world without ende.
Vouchsafe (O Lord to kepe vs this daye without sinne.
O Lord haue mercy vpõ vs, haue mercy vpõ vs.
O Lord, let thy mercy lyghten vpon vs: as our trust is in thee.

O Lord

O Lorde in thee haue I trusted : let me neuer be confounded.

Or els this Canticle. *Benedicite omnia opera.*

Benedicite.

O All ye woorkes of the Lorde, blesse ye the Lorde : prayse hym and magnyfye hym for euer.

O ye Aungels of the Lorde, blesse ye the Lord: prayse ye hym and magnifie hym for euer.

O ye heauens blesse ye the Lorde: prayse hym, and magnyfye hym for euer.

O ye waters that be aboue the firmamente, blesse ye the lorde: prayse hym and magnyfye hym for euer.

O all ye powers of the lorde, blesse ye the lord: prayse hym and magnyfye hym for euer.

O ye Sunne and Moone, blesse ye the lorde : prayse hym, and magnifie hym for euer.

O ye Starres of heauē blesse ye the lord: praise hym and magnyfye hym for euer.

O ye showres and deawe, blesse ye the Lorde: prayse hym and magnyfye hym for euer.

O ye wyndes of God, blesse ye the lorde: prayse hym and magnyfye hym for euer.

O ye fyre and heate, blesse ye the lorde : prayse hym and magnyfye hym for euer.

O ye wynter and Sommer, blesse ye the lorde: prayse hym and magnyfye hym for euer.

O ye dewes and frostes, blesse ye the lord: praise hym and magnyfye hym for euer.

O ye frost and colde, blesse ye the lorde : prayse hym and magnyfye hym for euer.

O ye Ile and snowe, blesse ye the lorde: praise hym

hym and magnifie hym for euer.

O ye nyghtes and dayes, bleſſe ye the Lorde: prayſe hym and magnyfye hym for euer.

O ye lyght and darkeneſſe, bleſſe ye the lorde: prayſe hym and magnyfye hym for euer.

O ye lyghtnynges and cloudes, bleſſe ye the lorde: prayſe hym and magnyfye hym for euer.

O let the earth bleſſe the lorde: yea, let it prayſe hym and magnyfye hym for euer.

O ye mountaines and hylles, bleſſe ye the lord: prayſe hym and magnyfye hym for euer.

O all ye grene thynges vpon the earth, bleſſe ye the lorde: prayſe hym and magnyfye him for euer.

O ye welles, bleſſe ye the lorde: prayſe him and magnyfye hym for euer.

O ye Seas and flouddes, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O ye whales and all that moue in the waters bleſſe ye the lorde: prayſe hym and magnyfye hym for euer.

O all ye foules of the ayre, bleſſe ye the Lorde: prayſe hym and magnyfye hym for euer.

O all ye beaſtes and cattayle, bleſſe ye the lord: prayſe hym and magnyfye hym for euer.

O ye chyldren of men, bleſſe ye the lorde: prayſe hym and magnyfye hym for euer.

O let Iſraell bleſſe the lorde, prayſe hym and magnyfye hym for euer.

O ye Prieſtes of the lorde, bleſſe ye the Lorde: prayſe hym and magnyfye hym for euer.

O ye ſeruauntes of the lorde, bleſſe ye the lord: prayſe hym and magnifie hym for euer.

O ye ſpirites & ſoules of the ryghteous, bleſſe

ye

ye the lorde: prayse hym & magnifie hym for euer.

O ye holy and humble men of hearte, blesse ye the lorde: praise hym and magnifie hym for euer.

O Ananias, Azarias, and Misael, blesse ye the Lord: praise hym and magnifie hym for euer.

Glory be to the father, & to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

And after the second lesson, shalbe vsed and sayde, Benedictus in Englyshe as folaweth.

Benedictus.

BLessed be the Lord God of Israell: for he hath visited and redemed his people.

And hath raysed vp a myghtye saluacion for vs: in the house of his seruaunt Dauyd.

As he spake by the mouth of his holy Prophetes which hath ben sence the worlde began.

That we shoulde be saued from our enemies: and from the handes of all that hate vs.

To perfourme the mercy promised to our forefathers: and to remember his holy couenaunt.

To perfourme the othe which he sware to our forefather Abraham: that he woulde geue vs.

That we beyng delyuered out of the handes of our enemies, myght serue hym without feare.

In holynesse and ryghteousnes before hym: all the dayes of our lyfe.

And thou chylde shalt be called the Prophet of the hyghest: for thou shalt go before the face of the Lorde to prepare his wayes.

To geue knowledge of saluacion vnto his people: for the remission of theyr synnes.

Through the tender mercy of our God: whereby the day spryng, from an hygh hath visited vs.

To

To geue lyght to thē that sit in darkenes, and in the shadowe of death: and to guide our feete into the way of peace.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

Or the. C. Psalme. *Iubilate.*

DBe ioyfull in the Lorde (all ye landes:) serue the Lorde with gladnesse, and come before his presence with a song.

Be ye sure that the Lorde, he is God: it is he that hath made vs, and not we our selues, we are his people, and the shepe of his pasture.

O goe your way into his gates with thankes geuyng, & into his courtes with prayse: be thankfull vnto hym, and speake good of his name.

For the Lorde is gracious, his mercye is euerlasting: and his trueth endureth from generacion to generacion.

Glory be to the father, and to the sonne, and to the holy ghoste.

As it was in the begynnyng, is now, and euer shalbe, worlde without end. Amen.

Then shalbe sayde the Crede, by the Minister and the people, standyng.

IBeleue in God the father almyghtye maker of heauen and earth. And in Jesus Christ his onely sonne our lord. Whiche was conceyued by the holye ghoste, borne of the virgin Marye. Suffred vnder Ponce Pylate, was crucifyed, dead and buryed, he descended into hell. The thyrde daye he rose agayne from tht dead.

He

He ascended into heauen, and sitteth on the right hande of God the father almyghtye. From thence shall he come to iudge the quicke and the dead. I beleue in the holy ghoste. The holye Catholyke Churche. The communion of saintes. The forgeuenes of sinnes. The resurrection of the body. And the lyfe euerlastyng. Amen.

And after that, these prayers folowing, aswel at Euening prayer, as at Mornyng prayer, all deuoutly kneelyng.

The Mynyster fyrst pronounsyng with a loude voyce.

The Lorde be with you.

℣ Aunswere.

And with thy spirite.

℣ The Mynyster.

Let vs pray.

Lorde haue mercy vpon vs.

Christ haue mercy vpon.

Lorde haue mercy vpon vs.

Then the Mynyster, Clerkes, and people shall say the Lordes prayer in Englyshe with a loude voyce.

℣ Our father which art in heauen. &c.

℣ Then the Mynyster standyng vp shall say:

O Lorde shewe thy mercy vpon vs.

℟ Aunswere.

And graunt vs thy saluacion.

℣ Priest.

O Lorde saue the Quene.

℣ Aunswere.

And mercifully heare vs when we call vpon thee.

℣ Priest.

Indue thy Ministers with righteousnes.

℣ Aunswere.

And make thy chosen people ioyfull.

℣ Priest.

O Lorde saue thy people.

Aun-

Aunswere.

And blesse thyne inheritaunce.

Priest.

Geue peace in our tyme, O Lorde.

Aunswere.

Because there is none other that fyghteth for vs, but onely thou O God.

Priest.

O God make cleane our heartes within vs.

Aunswere.

And take not thy holy spirite from vs.

Then shall folowe three collectes. The fyrste of the daye, which shalbe the same that is appoynted at the Communion. The second for peace. The thyrde for grace to lyue well: And the two last collectes shall neuer alter, but dayly be sayde at Mornyng prayer, throughout all the yeare as followeth.

The seconde collecte for Peace.

O God, which art aucthour of Peace, and louer of concord, in knowledge of whom standeth our eternall lyfe, whose seruice is perfect fredome: defend vs thy humble seruauntes in all assaultes of our enemies, that we surely trustyng in thy defence, maye not feare the power of anye aduersaries: throughe the myght of Jesus Christ our Lorde. Amen.

The thyrd Collect for grace.

O Lord our heauenly father, almyghtie and euerlastyng God, which haste safely brought vs to the begynnyng of this daye: defende vs in the same with thy myghtie power, and graunte that this day we fall into no sinne, neither runne into any kind of daunger: but that al our doinges may be ordered by thy gouernaūce, to do alwayes that is righteous in thy syght: through Jesus Christ our Lorde. Amen.

¶ An order for euenyng prayer throughout the yere.

¶ The Priest shall say.

¶ Our father which art. &c.

¶ Then lykewyse he shall say.

O Lorde open thou our lyppes.

¶ Aunswere.

And our mouth shall shewe forth thy prayse.

¶ Priest.

O God make spede to saue vs.

¶ Aunswere.

O Lorde make haste to helpe vs.

¶ Priest.

Glory be to the father, and to the sonne and to the holy ghoste.

As it was in the begynnyng, is nowe. &c.

Prayse ye the lorde.

¶ Then Psalmes in order as they be appoynted in the Table for Psalmes, except there be proper Psalmes appoynted for that daye. Then a Lesson of the olde Testament, as is appoynted lykewyse in the kalender, excepte there be proper Lessons appoynted for that daye. After that, Magnificat in Englyshe as foloweth.

Magnificat.

My soule doeth magnifie the Lord: and my spirite hath reioyced in God my sauyour.

For he hath regarded: the lowelynesse of his handemayden.

For beholde from henceforth: al generacions shall call me blessed.

For he that is myghtie hath magnyfyed me: and holy is his name.

And his mercye is on them that feare hym: throughout all generacions.

He

He hath shewed strength with his arme: he hath scattered the proude in the imaginacion of theyr heartes.

He hath putte downe the myghtye from theyr seate: and hath exalted the humble and meke.

He hath fylled the hungrye with good thynges: and the ryche he hath sent emptye awaye.

He remembryng his mercye, hath holpen his seruaunt Israell: as he promysed to our forefathers Abraham, and his sede for euer.

Glory be to the father, and to the sonne, and to the holy ghoste.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende. Amen.

Or els this Psalme.

Cantate domino. Psalmo. xcviii.

O Synge vnto the Lorde a newe song: for he hath done marueylous thynges.

With his owne ryght hande, and with his holy arme: hath he gotte hym selfe the victory

The Lorde declared his saluation: his ryghteousnesse hath he openly shewed, in the sight of the Heathen.

He hath remembred his mercye and trueth towarde the house of Israell: and al the endes of the worlde haue sene the saluacion of our God.

Shewe your selues ioyfull vnto the Lorde, all ye landes: syng, reioyce and geue thankes.

Prayse the Lorde vpon the harpe: syng to the harpe with a Psalme of thankesgeuyng.

With Trompettes also & Shawmes: O shewe your selues ioyfull before the Lorde the kyng.

Let

Let the sea make a noyse, and all that therein is: the rounde world, and they that dwell therein.

Let the flouds clap theyr handes, and let the hylles be ioyfull together before the Lorde: for he is come to iudge the earth.

With ryghteousnes shall he iudge the worlde: and the people with equitie.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

Then a Lesson of the newe Testament. And after that, Nunc dimittis in Englyshe as followeth.

LOrde nowe lettest thou thy seruaunt departe in peace: according vnto thy worde.

For mine eyes haue seene thy saluacion.

Which thou hast prepared before the face of all people.

To be a lyght to lyghten the Gentyles: and to be the glory of thy people Israell.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

Deus misereatur. psal. lxvii

Or els this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the lyght of his countenaunce, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauyng health among all nacions.

Let the people prayse thee O God: yea let all the people prayse thee.

O let the nacions reioyce and be glad: for thou shalt iudge the folke ryghteously, and gouerne the nacions vpon earth.

Let

Let the people praise thee O God: let al the people praise thee.

Then shal the earth bring forth her increase: and god, euen our owne god shal geue vs his blessyng.

God shal bless vs: and all the endes of the world shall feare him.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is nowe. &c.

¶ Then shall folowe the Crede with other prayers, as is before appoynted at Morning prayer after Benedictus. And with three Collectes: First of the daye, the seconde of peace: third, for ayde agaynste all perilles, as hereafter followeth: whiche two laste Collectes shalbe dayly sayde at Euenyng prayer without alteration.

The second collect at Euenyng prayer.

O God, from whō all holy desires, al good cōsailes, and all iuste workes doe procede: geue vnto thy seruauntes that peace, whiche the worlde cannot geue: that both our heartes maye be set to obeye thy commaundementes, and also that by thee, we beyng defended from the feare of oure enemyes, maye passe oure tyme in reste and quietnes, through the merites of Jesus Christ our Sauiour. Amen.

The third collect for ayde agaynst all perylles.

Lighten our darkenes we beseech thee, O Lord and by thy great mercy, defend vs from al perilles and daungers of this night, for the loue of thy onely sonne oure Sauiour Jesus Christe. Amen.

¶ In the feastes of Christmas, the Epiphanie, saynt Mathie, Easter, Thassention, Pentecost, saint John Baptist, saint James, saint Bartholomew, saint Mathew, saint Simon & Jude, saint Andrewe, & Trinitie sunday: shalbe song or sayd immediatly after Benedictus this confession of our Christian fayth.

Quicunque vult.

Whosoeuer will be saued: before all thinges it is necessary that he holde the catholyke fayth.

Which fayth except euery one do kepe holye and vndefyled: wythout doubt he shall perishe euerlastingly.

And the catholike faith is thys: that we worshyp one God in Trinitie, and Trinitie in vnitie.

Neyther confounding the persons, nor deuiding the substaunce.

For there is one person of the father, another of the sonne, and another of the holy ghoste.

But the Godhead of the father, of the sonne, and of the holy ghoste is all one: the glory equall, the maiestie coeternall.

Suche as the father is, suche is the sonne: and such is the holy ghost.

The father vncreate, the sonne vncreate: & the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not three eternalles: but one eternall.

As also there bee not three incomprehensybles, nor three vncreated: but one vncreated, and one incomprehensible.

So lykewyse the father is almyghty, the sonne almyghty: and the holy ghost almyghtie.

And yet they are not three almyghties: but one almighty.

So the father is God, the sonne is God: and the holy

shepeheardes returned, praising and lauding God for al the thinges that they had hearde and seene, euen as it was tolde vnto them. And when the eyght day was come that the chylde should be circumcised, his name was called Jesus, which was named of the Aungell before he was conceiued in the wombe.

yf there be a Sunday betweene the Epiphanie and the Circumcision, then shalbe vsed the same Collect, Epistle & Gospel at the communion, whych was vsed vpon the day of Circumcision.

The Epiphanye.

☞ The Collecte.

O God, which by the leading of a starre diddest manyfeste thy onelye begotten sonne to the Gentiles: Mercifully graunt, that we which know thee now by fayth, may after this life haue the fruicyon of thy gloryous Godhead, throughe Christ our Lorde.

The Epystle.

FOr thys cause I Paule am a prysoner of Jesus Christe for you Heathen: yf ye haue heard of ỹ ministracion of the grace of god which is geuen me to youward. For by reuelacion shewed he ỹ mistery vnto me, as I wrote afore in fewe woordes, wherby when ye reade, ye maye vnderstand my knowledge in the mystery of Chryste: whyche misterye in times paste was not opened vnto the sonnes of men, as it is nowe declared vnto hys holye Apostles and Prophetes by the spirite, that the Gentyles shoulde be inherytours also, and of the same bodye, and partakers Ephe. iii.

of his promise of Christ, by the meanes of the gospell, wherof I am made a minister, accordynge to the gyft of the grace of God, whyche is geuen vnto me after the workynge of hys power. Vnto me the leaste of al sainctes is thys grace geuen, that I shoulde preach among the Gentiles, the vnsearcheable ryches of Chryste, and to make all men see what the felowshyp of the mystery is, which from the beginning of the world, hath been hid in god, whych made al thynges through Jesus Chryst: to the entent, that now vnto the rulers and powers in heauenly thynges, myghte be knowen by the congregacyon, the manyfolde wysedome of God, according to ỹ eternal purpose which he wrought in Christ Jesu our Lorde: by whom we haue boldnes and entraunce, with the confidence whyche is by the faith of hym.

¶ The Gospell.

Math. ii. WHen Jesus was borne in Bethleem a citie of Jury, in the time of Herod the king: Beholde, there came wise men from the Easte to Jerusalem, sayinge: where is he that is borne kynge of the Jewes? For we haue seen his starre in the Easte, and are come to worshyp hym. When Herod the kinge had hearde these thynges, he was troubled and all the cytie of Jerusalem, wyth hym. And when he had gathered al the chiefe priestes and Scribes of the people together, he demaunded of them wher Christ should be borne. And they said vnto him: at Bethleem in Jurye. For thus it is wrytten by the Prophete. And thou Bethleem in the lande of Jury, are not the

the leaſte amonge the Princes of Juda: for out of thee there ſhall come vnto me, the capitayne that ſhal gouerne my people Iſrael. Then Herod (whē he had priuely called the wiſe men) he enquired of them dylygently what tyme the ſtarre appeared: and he bad them go to Bethleem, and ſayde: goe your waye thyther, and ſearch dilygently for the chylde. And when ye haue founde him, bringe me worde agayne, that I may come and worſhip him alſo. When they had heard the king, thei departed: and loe, the ſtarre whiche they ſawe in the Eaſte, went before them tyll it came and ſtoode ouer the place wherin the childe was. When they ſawe the ſtarre, thei were exceading glad, and went into the houſe, and founde the chylde with Mary hys mother, and fel downe flat, and worſhipped him, and opened theyr treaſures, & offered vnto him giftes: Gold, Frankyncenſe, and Myrre. And after they were warned of God in ſlepe that they ſhould not goe agayne to Herode, they returned into their owne countrey another way.

The firſt Sunday after the Epiphanie.

The Collect.

LOrde wee beſeche thee mercyfully to receyue the prayers of thy people whyche call vppon thee: and graunt that thei may both perceiue and knowe what thynges they oughte to doe, and alſo haue grace and power, faythfully to fulfyll the ſame, through Jeſus Chriſt our Lorde.

¶ The Epystle.

Rom. xii. I Beseech you therfore brethrē by the mercyfulnesse of God, that ye make your bodyes a quicke sacrifice, holy and acceptable vnto god whyche is your reasonable seruing of god. and fashyon not your selues lyke vnto thys worlde: but bee ye chaunged in your shape by the renuing of your minde, ꝙ ye maye proue what thinge that good and acceptable and perfect wyll of God is. For I say (through the grace that vnto me geuen is) to euery man amonge you, that no man stand high in his own conceite, more then it becommeth him to esteme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealte to euery man the measure of faith: for as we haue many membres in one body, and all membres haue not one office, so we beyng many, are one body in Christe, and euerye man among our selues one anothers membres.

¶ The Gospell.

Luke. ii. THe father and mother of Jesus wente to Jerusalem after the custome of the feaste day. And whē thei had fulfilled the daies, as they returned home, the chylde Jesus abode styll in Jerusalem, and hys father and mother knewe not of it: but they supposynge him to haue bene in the company, came a dayes iourney and sought him amonges theyr kynsfolke and acquayntaunce. And when they founde hym not, thei went backe againe to Jerusalem, and sought hym. And it fortuned, that after three dayes they founde

found him in the temple, sitting in the myddest of the doctours, hearinge them, and posynge them. And all that heard him, were astonyed at hys vnderstandyng and aunsweres. And when thei sawe him, they meruayled, and hys mother sayde vnto hym: sonne, why haste thou thus dealt wyth vs? Behold, thy father and I haue sought thee sorowyng. And he sayd vnto them: howe hapned that ye sought me? wist ye not that I must goe about my fathers busynes? And they vnderstode not that sayinge, which he spake vnto them. And he went downe with them, and came to Nazareth, & was obedient vnto them: but hys mother kept al these sayinges together in her heart. And Jesus prospered in wisdome and age, and in fauour with God and men.

¶ The second Sunday after the Epiphanye.

¶ The Collecte.

ALmyghty and euerlastyng god, whych doest gouerne all thynges in heauen and earth: mercyfully heare the supplycatyons of thy people, and graunte vs thy peace all the dayes of our lyfe.

¶ The Epystle.

SEinge that we haue dyuers gyftes, accordyng to the grace that is geuē vnto vs: if a mā haue the gift of prophecy, let him haue it, that it be agreing to ỹ faith. Let him that hath an office, waite on his office. Let hym ỹ teacheth, take hede to his doctrine. Let him that exhorteth, geue attendaunce to his exhortacion. If any man Rom. xii.

geue, let him do it with singlenesse. Let hym that ruleth, doe it with dylygence. If anye man shewe mercy, let him do it with cherefulnes. Let loue be without dissimulacion. Hate that whiche is euyl, and cleaue to that whych is good. Be kynde one to another with brotherly loue. In geuynge honour, goe one before another. Be not slothfull in the busynes which you haue in hand. Be feruent in spirite. Applie your selues to the time. Reioyce in hope. Be paciente in tribulation. Continue in prayer. Distribute vnto the necessitie of ỹ saintes. Be readye to harbour. Blesse them whiche persecute you, blesse I say, and curse not. Be mery with them that are merye: wepe with them that wepe: be of lyke affection one towardes another. Be not hie minded, but make youre selues equall to them of the lower sort.

The Gospell.

Iohn. ii.

AND the third day was there a maryage in Cana, a cytie of Galile, & the mother of Iesus was there. And Iesus was called (and hys Disciples) vnto the mariage. And when the wine failed, the mother of Iesus said vnto him: thei haue no wine. Iesus said vnto her: woman, what haue I to do with thee? Myne houre is not yet come. His mother sayd vnto the ministers: whatsoeuer he sayth vnto you, do it. And there were standyng there. vi. water pottes of stone, after the maner of purifying of the Iewes, conteynyng two or three fyrkyns a piece. Iesus sayd vnto them, fil the water

terpottes with water. And they fylled them vp to the brymme. And he sayde vnto them: drawe out nowe, and beare vnto the gouernour of the feast: And they bare it. When the ruler of the feaste had tasted the water turned into wine, and knew not whence it was (but the ministers which drew the water, knew) he called the bridegrome, and sayde vnto him: euery man at the begynnynge doeth set forth good wyne, and when men be dronke, then that which is woorse: but thou hast kept the good wine vntill nowe. Thys beginnynge of myracles dyd Jesus in Cana of Galile, and shewed hys glory, and his disciples beleued on him.

The.iii. Sunday after the Epiphanie.

☞ The Collecte.

ALmyghtie and euerlastynge god, mercyfully loke vppon our infirmityes: and in all oure daungers and necessityes: stretch forth thy ryghte hande to helpe and defende vs, throughe Christ our Lord.

☞ The Epistle.

BE not wise in your owne opinions. Rom. xii.
Recompēce to no man euyl for euyl. Prouyde aforehand thynges honest, not onely before God, but also in the sight of al men. If it be possyble (as muche as is in you) lyue peaceablye with all men. Dearely beloued, auenge not youre selues, but rather geue place vnto wrath. For it is wrytten: vengeaunce is myne, I wyll rewarde, sayth the lord. Therfore if thyne enemye hunger, feede hym: yf he thyrste, geue hym drynke.

For in so doing, thou shalt heape coales of fyre on his head. Be not ouercome of euill, but ouercome euyll with goodnes.

The Gospell.

Mat. viii. WHen he was come downe frome the mountayne, much people folowed him. And beholde, there came a Leper, and worshipped hym, sayinge: Mayster, yf thou wylt thou canste make me cleane. And Jesus putte forth his hand and touched him, saying: I wil, be thou clene: and immediatly his leprosy was clensed. And Jesus said vnto him: tell no man, but go and shewe thy selfe to the Priest, and offer the gift (that Moises commaunded to be offred) for a witnes vnto them. And when Jesus was entred into Capernaum, there came vnto hym a Centurion, and besought him, saying: Mayster, my seruaunt lieth at home sicke of the paulsei, and is grieuously payned. And Jesus sayde, when I come vnto him, I wil heale him. The Centurion aunswered, and said: Syr, I am not worthy that thou shouldest come vnder my rofe: but speake the word onely, and my seruaunt shalbe healed. For I also am a man subiect to the auctoritie of an other, & haue souldiers vnder me: and I saye to this man, goe, and he goeth: and to another man, come, and he commeth: and to my seruaunt, do thys, & he doeth it. When Jesus hearde these woordes, he marueyled, and sayd to them that folowed hym: verely I say vnto you, I haue not founde so great fayth in Jsrael. I say vnto you, that many shal come frome the East and West, and shall reste with Abraham,

Jsaac,

Isaac, and Jacob in the kingdome of heauen: but the chyldren of the kyngdome shalbe cast oute into vtter darkenes, there shalbe weping and gnashynge of teeth. And Jesus saide vnto the Centurion: Goe thy way, and as thou beleuest, so bee it vnto thee: and hys seruaunte was healed in the selfe same houre.

¶ The.iiii. Sunday after the Epiphanie.

The Collect.

GOd which knowest vs to bee set in the myddest of so many and great daungers, that for mans fraylnesse we cannot alwayes stande vpryghtly: Graunt to vs the health of bodye and soule, that all those thynges whiche we suffre for synne, by thy helpe we maye well passe and ouercome: through Christe our Lorde.

¶ The Epistle

LEt euery soule submit himselfe vnto the auctoritie of the higher powers: for there is no power but of God. The powers that be, are ordeined of God: whosoeuer therefore resisteth power, resisteth ỹ ordinaunce of God: But they that resiste, shall receiue to them selues damnacyon. For rulers are not fearefull to them that do good, but to them that do euyl. Wilt thou be without feare of the power: do wel then, and so shalt thou be praysed of the same: for he is the minister of God, for thy wealth. But and if thou do that which is euill, then feare, for he beareth not the sword for nought: for he is the minister of God, to take vengeaunce on them that doe euyl. Rom. xiii.

euyl. Wherefore ye must nedes obey, not onely for feare of vengeaunce, but also because of conscyence, and euen for thys cause pay ye trybute: For they are Goddes ministers seruynge for that purpose. Geue to euery man therefore his duetye: tribute, to whome trybute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth.

The Gospel.

Mat. viii.

AND when he entred into a shyp, hys disciples folowed hym. And behold, ther arose a great tempest in the sea, insomuche as the shyp was couered with waues, but he was a slepe. And hys dyscyples came to hym, and awoke hym, sayinge: Mayster saue vs, we perysshe. And he sayd vnto them: why are ye fearefull, O ye of lytle faythe? Then he arose and rebuked the wyndes and the sea, and there folowed a greate calme. But the men meruayled, saying: what maner of man is this, that both windes and sea obey him? And when he was come to the other side, into the countrey of the Gergesites, there met with him two possessed of deuils, which came out of the graues, and were oute of measure fierce, so that no man myght go by that waye. And behold, they cryed out, sayinge: O Jesu thou sonne of God: what haue we to do with thee: Art thou come hither to torment vs before the tyme? And ther was a good waye of from them, a heard of Swyne fedynge. So the deuyls besought him, sayinge: If thou caste vs out, suffer vs to go into the heard of Swyne. And he sayd vnto them: goe your wayes.

Then

Then went they out, and departed into the heard of Swyne. And beholde, ỹ whole heard of Swine was caried headlong into the sea, & perished in the waters. Then they that kept them fled, and went their wayes into the cytie, and tolde euery thing, and what had happened vnto the possessed of the deuils. And beholde, the whole cytye came oute to mete Jesus: and when they sawe hym, they besoughte hym that he woulde depart out of theyr coastes.

The fifth Sunday after the Epiphanie.

¶ The Collecte.

LOrd, we beseech thee to kepe thy Church and householde contynually in thy true relygyon: that they whiche do leane onely vppon hope of thy heauenly grace, may euermore be defended by thy myghtye power: Through Chryste our Lorde.

¶ The Epystle.

PUt vppon you as the electe of God, tender mercy, kindnes, humblenes of mynde, mekenesse, long suffring, forbearyng one another and forgeuinge one another, yf anye man haue a quarell agaynst another: as Chryste forgaue you, euen so do ye. Aboue al these thinges, put on loue whiche is the bonde of perfectnes. And the peace of God rule your heartes, to the whyche peace ye are called in one body: And see that ye be thankefull. Let the worde of Christe dwell in you plenteously wyth all wysedome: Teache and exhorte youre owne selues in Psalmes and Hymnes Collo. iii.

Hymnes, and spiritual songes, singing with grace in your heartes to the Lorde. And whatsoeuer ye do in woorde or dede, doe all in the name of the Lorde Jesu, geuyng thankes to God the father by hym.

The gospel.

Matth. xiii. THe kingdome of heauen is like vnto a man whyche sowed good seede in his fielde: but while men slepte, hys enemye came, and sowed tares among the wheate, and wente hys waye. But when the blade was spronge vp, and had brought furth fruite, then appeared the tares also. So the seruauntes of the housholder came, and said vnto him: Sir, didst not thou sowe good seede in thy fielde? from whence then hathe it tares? He sayde vnto them: the enuyous man hath done this. The seruauntes sayde vnto hym: wylt thou then that we gooe and wede them vp? But he sayde: naye, leste whyle ye gather vp the tares, ye plucke vp also the wheate wyth them: let both growe together vntill the haruest, and in the tyme of haruest, I wyll say to the reapers: gather ye first the tares, and binde them together in sheaues to be brente, but gather the wheate into my barne.

The syxth Sunday, yf there be so many, shall haue the same Collect, Epistle, and gospell, that was vppon the fyfth Sunday.

¶ The Sunday called Septuagesima.

The Collecte.

O Lord, we beseche thee fauourably to heare ỹ prayers of thy people, ỹ we whiche are iustly punyshed for our offẽces, may be mercyfully deliuered

delyuered by thy goodnesse, for the glorye of thy name, through Iesu Christ our sauiour: who lyueth and raygneth world without ende.

☞ The Epistle.

PErceiue ye not, howe that thei which runne in a course, runne all, but one receyueth the reward? So runne that ye may obtayne: Euery man that proueth masteries abstaineth from all thinges. And they doe it to obtayne a crowne that shall perysshe, but we to obtayne an euerlastyng crowne. I therfore so runne, not as at an vncertayne thing. So fight I, not as one that beateth the ayre: but I tame my bodye, and bryngе it into subiection, leste by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway. 1. Cor. 9.

The Gospel.

THe kyngdome of heauen is lyke vnto a man that is an housholder, which went out early in the mornyng to hire labourers into his vineyard. And when the agrement was made wyth the labourers for a peny a day, he sent them into his vineyarde. And he wente out about the thyrd houre, and sawe other standyng idle in the market place, and sayde vnto them: goe ye also into the vineyarde, and whatsoeuer is right, I wil geue you. And thei went their way. Agayne he went out about the syxt & nynth houre, and dyd lykewise. And about the .xi. houre he wente out, and founde other standing idle, and sayde vnto them: why stande ye here all the daye idle Math. xx.

idle? They sayde vnto hym: because no man hath hired vs. He sayeth vnto them: go ye also into the vineyarde, and whatsoeuer is righte, that shal ye receiue. So when euen was come, the Lord of the vineyarde sayde vnto his stewarde: call the labourers, and geue them their hyre, begynnyng at the laste vntyl the fyrst. And when they dyd come that came about the eleuenth houre, they receiued euery man a peny. But when the fyrst came also, they supposed that they shoulde haue receyued more, and they lykewyse receyued euerye man a penye. And when they had receyued it, they murmured againste the good man of the house, saying: these last haue wrought but one houre, and thou haste made them equall with vs, which haue borne the burthen and heate of the day. But he answered vnto one of them, and sayed: Frende, I do thee no wronge: diddest thou not agree with me for a peny? Take that thine is, and goe thy waye: I wyll geue vnto this laste, euen as vnto thee. Is it not lawefull for me to doe as me lusteth wyth myne owne goodes? Is thyne eye euyll because I am good? So the last shalbe firste, and the first shalbe laste: For many be called, but fewe be chosen.

The Sunday called Sexagesima.

The Collect.

LOrde God, whiche seest that we put not our trust in any thynge that we doe: mercyfully graunte, that by thy power we maye be defended against al aduersitie, through Jesus Christ our Lorde.

The

¶ The Epystle.

YE suffer fooles gladlye, seeynge youre selues are wyse. For ye suffer, if a man bringe you into bondage: yf a man deuoure: yf a man take: yf a man exalte him self, if a mã smite you on the face. I speake as concerning rebuke, as though we had bene weake in this behalfe. Howbeit, wherin soeuer any man dare be bolde (I speake folythlye) I dare be bolde also. They are Hebrues, euen so am I. They are Israelytes, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Chryste (I speake lyke a foole) I am more. In labours more aboundaunte: In stryppes aboue measure: In pryson more plenteouslye: In death oft: Of the Iewes fyue tymes receyued I. xl. stryppes saue one: Thryse was I beaten wyth roddes: I was once stoned: I suffred thryse shypwrake: Nyghte and daye haue I bene in the depe sea. In iorneying often: in parels of waters: in parelles of robbers: in ieopardyes of myne owne nacion: in ieopardies amonge the Heathen: in parelles in the citye: in parelles in wylderneſſe: in parelles in the sea, in parelles amonge false brethren: in labour and trauayle: in watchynges often: in hungre and thirst: in fastynges often, in colde and nakednes: beside the thynges which outwardlye happen vnto me: I am coumbred dayly, and do care for all congregacions. Who is weake, and I am not weake: who is offended, and I burne not? yf I muste nedes boaste, I wyll boaste of the thynges that concerne myne infyrmyties. 2. Cor. xi.

The

The God and father of our Lorde Jesus Christe, which is blessed for euermore, knoweth that I lie not.

¶ The Gospell.

Luk. viii. WHen much people were gathered together, and were come to him out of al cityes, he spake by a similitude. The sower went out to sowe his sede: and as he sowed, some fell by the way syde, and it was troden downe, and the foules of the ayre deuoured it vp. And some fel on stones, and assone as it was sprongē vp, it withered awaye, because it lacked moystnes. And some fell among thornes, and the thornes sprange vp wyth it and choked it. And some fel on good grounde, and sprange vp and bare fruyte an hundreth folde. And as he said these thynges, he cryed: he that hath eares to heare, let hym heare. And hys dyscyples asked hym, sayinge: what maner of symylitude is thys? And he sayde: vnto you it is geuen to knowe the secretes of the kyngdome of GOD, but to other by parables: that when they see, they should not see, and when they heare, they shoulde not vnderstande. The parable is thys. The seede is the word of GOD: those that are besyde the waye, are they that heare: then commeth the deuyll and taketh away the woorde out of theyr heartes, leste they shoulde beleue and be saued. They on the stones are they, which when thei heare, receiue the word with ioye, and these haue no rootes, whyche for a whyle beleue, and in tyme of temptacyon gooe away. And that whyche fell amonge thornes are they, whyche when they haue hearde, gooe forth and

and are choked with cares and riches, and voluptuous lyuyng, and bryng foorth no fruite. That which fell in the good grounde, are they whiche with a pure and good heart, heare the woord and kepe it, and bryng forth fruite through pacience.

The Sunday called *Quinquagesima*.

The Collecte.

O Lorde, which doest teache vs that al our doinges without charitie are nothing worth: sende thy holy ghost, and powre in our hartes that most excellent gyft of charitie, the verye bonde of peace & all vertues, without the whiche, whosoeuer lyueth, is counted dead before thee: Graunt this for thy onely sonne Jesus Christes sake.

The Epistle

THough I speake with tongues of men & of Aungelles, and haue no loue: I am euen as soundyng brasse, or as a tinklyng Cimbal. And though I could prophecie & vnderstand all secretes, and all knowledge: yea, yf I haue all faith, so that I could moue mountaynes out of theyr places, and yet haue no loue, I am nothynge. And though I bestowe all my goodes to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffereth long, and is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestlye, seketh not her owne, is not prouoked to anger, thinketh

1. Cor. xiii.

keth none euyll, reioyseth not in iniquitie. But reioyseth in the trueth, suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that Prophecying fayle, eyther tongues cease, or knowledge vanyshe away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfecte: But when that which is perfect is come, thē that which is vnperfecte shalbe done awaye. When I was a chylde, I spake as a chyld, I vnderstode as a chylde, I imagined as a chylde. But assone as I was a man, I put away childishenes. Now we se in a glasse, euen in a darke speakyng: but then shall we see face to face. Nowe I knowe vnperfectly: but then shall I knowe euen as I am knowen. Nowe abydeth fayth, hope, and loue, euen these three, but the chiefe of these is loue.

¶ The Gospell.

Luk. xviii. IEsus toke vnto hym the twelue, & sayde vnto them: beholde, we goe vp to Ieruſalem, and all shalbe fulfylled that are wrytten by the Prophetes, of the sonne of manne. For he shalbe delyuered vnto the Gentyles, and shalbe mocked, and despitefully intreated, and spytted on. And when they haue scourged him, they wyl put hym to death, and the third day he shal ryse againe. And they vnderstode none of these thynges. And this saying was hyd from thē, so that they perceiued not the thynges which were spoken. And it came to passe, that as he was come nygh to Hierico, a certayne blynde man sat by the hyghe waye syde beggynge. And when he harde the people passe by, he asked what it ment:

And

And they sayde vnto him, that Jesus of Nazareth passed by. And he cryed, saying: Jesu thou sõne of Dauyd, haue mercy on me. And they which went before, rebuked hym that he shoulde holde hys peace. But he cryed so much the more: thou sonne of Dauid haue mercy on me. And Jesus stoode styll, and commaunded hym to be brought vnto hym. And when he was come nere, he asked hym, saying: what wylt thou that I do vnto thee? and he sayde: Lorde that I myght receyue my syght. And Jesus sayde vnto hym: receiue thy sight, thy fayth hath saued thee. And immediatly he receyued his syght, and folowed hym prayesynge God. And all the people when they sawe it, gaue prayse vnto God.

¶ The fyrst day of Lent.

The Collect.

ALmyghtye and euerlastyng God, which hatest nothyng that thou hast made, and doest forgeue the sinnes of all them that be penitent: Create and make in vs newe and contrite heartes, that we worthely lamentynge our sinnes, and knowledgyng our wretchednes, may obtayne of thee, the God of all mercy, perfect remission and forgeuenes, through Jesus Christ.

The Epistle

TUrne you vnto me with all your heartes, with fastyng, wepyng and mournyng: rent your heartes, and not your clothes. Joel. ii.

Turne you vnto the Lord your God, for he is gracious and mercifull, long sufferyng, and of great compassion, and redy to pardon wickednesse. The (no doubt) he also shal tourne and forgeue: and after his chastenyng, he shall lette your encrease remaine for meate and drynke offerynges vnto the Lorde your God. Blowe out with the trompet in Sion, proclaime a fastyng, call the congregacion, and gather the people together: warne the congregacion, gather the elders, bryng the chyldren and sucklynges together. Let the bridegrome go forth of his chambre, and the bryde out of her closet. Let the Priestes serue the Lorde betwene the porch and the alter, wepyng and saying: be fauorable, O Lord, be fauourable vnto thy people: let not thine heritage be brought to such confusion, lest the heathen be Lords therof. Wherfore should they say among the heathen: where is now their God.

The Gospell.

Math. vi. When ye fast, be not sad as the Hipocrites are: for they disfigure theyr faces that it may appeare vnto menne howe that they fast. Verely I say vnto you, they haue theyr rewarde. But thou, when thou fastest annoynte thine heade, and washe thy face, that it appeare not vnto men howe thou fastest, but vnto thy father whiche is in secrete: and thy father whiche seeth in secrete, shall rewarde thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theues breake through & steale. But lay vp for you treasures in heauen, where neyther rust

nor

noꝛ moth doth coꝛrupt, and where theues do not breake throughe noꝛ ſteale. Foꝛ where your treaſure is, there wyll your heartes be alſo.

¶ The firſt Sonday in Lent.

¶ The Collect.

O Loꝛde, whyche foꝛ our ſake dydſt faſt fourtie dayes and fourtie nyghtes: Geue vs grace to vſe ſuch abſtinence, that our fleſhe being ſubdued to the ſpirite, we may euer obey thy godly mocions, in righteouſneſſe and true holynes, to thy honour and glozy: which liueſt & raigneſt. &c.

¶ The Epyſtle.

WE as helpers exhoꝛt you, that ye receiue not the grace of God in vayne. Foꝛ he ſaith: I haue heard thee in a tyme accepted, and in the day of ſaluacio haue I ſuccoured thee. Beholde, now is that accepted tyme: behold nowe is that day of ſaluacion. Let vs geue none occaſion of euyll, that in our office be founde no faulte, but in all thynges let vs behaue our ſelues as the miniſters of God: In much pacience, in afflictions, in neceſſities, in anguyſhes, in ſtrypes, in priſonmentes, in ſtryfes, in laboures, in watchynges, in faſtinges, in purenesſe, in knowledge, in long ſufferyng, in kyndeneſſe, in the holy ghoſte, in loue vnfaigned, in the woꝛd of trueth, in the power of God: by the armour of ryghteouſneſſe of the ryght hand and of the left: by honour and diſhonour: by euyll repoꝛt and good repoꝛt: as deceiuers, and yet true: as vnknowen and yet knowen, as dying, and beholde

II. Coꝛ. vi.

holde we lyue: as chastened, and not kylled: as sorowyng, and yet alway mery: as poore, and yet make many riche: as hauyng nothynge, and yet possessyng all thynges.

The Gospell.

Mat. iiii.

THen was Jesus led away of the spirite into wildernes to be tẽpted of the deuyll. And when he had fasted foortie dayes and foortie nyghtes, he was at the laste an hungred. And when the tempter came to hym, he sayd: yf thou be the sonne of God, commaunde ỹ these stones be made breade. But he aunswered & sayde: it is wrytten, man shall not liue by breade onely, but by euerye woorde that proceadeth out of the mouth of God. Then the deuyll taketh hym vp into the holy citie, and setteth hym on a pinacle of the temple, and sayth vnto hym, yf thou be the sonne of God, cast thy selfe downe headlonge. For it is written: he shall geue his Aungelles charge ouer thee, and with theyr handes they shal holde thee vp, least at anye tyme thou dashe thy foote agaynst a stone. And Jesus sayde vnto him: it is written agayne: Thou shalt not tempte the Lorde thy God. Agayne the deuyll taketh hym vp into an exceadyng hygh mountayne, and shewed hym all the kyngdomes of the world, and the glory of thẽ, and saith vnto him: all these wyl I geue thee, yf thou wylt fall downe & worship me. Then saith Jesus vnto hym: Auoyde Sathan, for it is written: Thou shalt worship the lorde thy God, & hym only shalt thou serue. Thẽ the deuyll leaueth hym

hym, and beholde, the Aungelles came and mini-
stred vnto hym.

¶ The second Sunday in Lent.

¶ The Collect.

ALmyghtie God, which doest see that we haue no power of our selues to helpe our selues: kepe thou vs both outwardly in our bodies, and inwardly in our soules, that we maye be defended from all aduersities which may happen to the bodye, and from all euyll thoughtes, whiche may assaulte and hurte the soule: through Jesus Christ. &c.

¶ The Epystle.

WE beseche you brethren, and exhort you by the Lorde Jesus, that ye encrease more and more, euen as ye haue receiued of vs, howe ye ought to walke, and to please God. For ye knowe what commaundementes we gaue you by our Lorde Jesus Christ. For this is the wyll of God, euen your holynesse: that ye shoulde abstayne from fornication, and that euery one of you shoulde knowe how to kepe his vessell in holynesse and honour, and not in the lust of concupiscence, as do the Heathen whiche knowe not God: that no man oppresse and defraude hys brother in bargaynynge, because that the Lord is the auenger of all suche thynges, as we tolde you before, and testyfyed. For God hath not called vs vnto vnclennesse, but vnto holynesse. He therfore that despyseth, despyseth not man, but God which hath sent his holy spirite among you. 1. Thes. iiii

The Gospell.

Math. xv. IEsus went thence, and departed into to the coastes of Tyre and Sidon: & behold: a woman of Canaan (whiche came out of the same coastes) cryed vnto him, saying: haue mercy on me, O Lorde, thou sonne of Dauyd. My doughter is piteously vexed with a deuyll. But he aunswered her nothyng at all. And his disciples came and besought hym, saying: sēd her away, for she cryeth after vs. But he aunswered, and sayde: I am not sent but to the lost shepe of the house of Israell. Then came she and worshypped hym, saying: Lord helpe me. He aunswered & said: it is not meete to take ỹ childrēs bread and cast it to dogges. She aunswered and sayde: trueth Lorde, for the dogges eate of the crummes which fal from their maisters table. Then Iesus aunswered, and sayd vnto her: O woman greate is thy fayth, be it vnto thee, euen as thou wylte. And her doughter was made whole, euē the same tyme.

¶ The thyrd Sunday in Lent.

¶ The Collecte.

WE beseeche thee almyghty God, loke vpon the hearty desires of thy humble seruauntes: & stretche foorth the ryght hand of thy maiestie to be our defence against al our enemies: through Iesus Christ our Lorde.

The Epystle.

Ephe. v. BE you the folowers of God as dere childrē, & walke in loue, euen as Christe loued vs, and gaue

gaue hymselfe for vs an offering and a sacrifice of a swete sauour to God. As for fornication, and all vnclennesse, or couetousnesse, let it not be once named among you, as it becommeth saintes: or fylthynesse, or foolyshe talkyng or iestyng, which are not comely, but rather geuyng of thankes. For this ye know, ỹ no whoremonger, eyther vncleane person, or couetous person (which is a worshipper of images) hath any inheritaũce in the kyngdome of Christ & of God. Let no man deceiue you with vaine wordes: for because of such thynges, commeth the wrath of God vpon the children of disobedience. Be not ye therfore companions of them. ye were sometymes darkenesse, but nowe are ye lyght in the Lorde: walke as chyldren of lyght, for the fruite of the spirite consisteth in all goodnes, and righteousnes, and trueth. Accept that which is pleasyng vnto the Lorde, and haue no felowshyp with the vnfruitful workes of darkenes, but rather rebuke thẽ. For it is a shame euen to name those thynges, which are done of them in secrete: but all thinges when they are brought foorth by the lyght, are manifest. For whatsoeuer is manyfest, the same is lyght, wherfore he saith: awake thou that slepest, and stande vp from death, and Christ shall geue thee lyght.

The Gospel.

IEsus was casting out of a Deuyl, that was dumbe. And when he had cast out the deuyll, the dumbe spake, and the people wondered. But some of thẽ said he casteth out deuyls through Beelzebub the chiefe of the deuyls. And other tempted him Luke.xi.

hym, and requyred of hym a signe from heauen. But he knowynge theyr thoughtes, sayde vnto them: Euery kyngedome deuyded agaynst it selfe, is desolate, and one house doeth fal vpon another. If Sathan also be deuided against himselfe, how shal his kingdome endure? Because ye say I cast out deuyls through Beelzebub: yf I by ỹ helpe of Beelzebub cast out deuyls, by whose helpe do your childzen caste them out? Therefore shall they be your iudges. But yf I with the fynger of God cast out deuils, no doubt the kyngdome of God is come vpon you. When a stronge man armed watcheth his house, the thynges that he possesseth are in peace. But when a stronger then he commeth vpon hym, and ouercommeth hym, he taketh from hym all his harnesse (wherein he trusted) and deuydeth his goodes. He that is not with me is agaynst me. And he that gathereth not with me, scattereth abroade. When the vncleane spirite is gone out of a man, he walketh through dzye places, seekyng rest. And when he findeth none, he saith: I wyll returne agayne into my house whence I came out. And when he commeth, he fyndeth it swept and garnished. Thē goeth he and taketh to hym seuen other spirites wozse then hymselfe, and they entre in and dwell there. And the ende of that man is wozse then the begynnynge. And it fortuned ỹ as he spake these thynges, a certayne woman of the company lyfte vp her voyce, and sayde vnto hym: happye is the wombe that bare thee, and the pappes whiche gaue thee sucke. But he sayde: yea happy are they that heare the wozde of GOD, and kepe it.

The

¶ The. iiii. Sonday in Lent.

¶ The Collecte.

GRaunt we beseche thee almyghtie God, that we whiche for our euyll deedes are worthelye punyshed, by the comforte of thy grace maye mercifully be relieued: through our Lorde Jesus Christe.

¶ The Epystle.

TEll me (ye that desyre to be vnder the law) do ye not heare of the lawe? for it is written that Abraham hadde two sonnes: the one by a bondemayde, the other by a free woman. yea, and he whiche was borne of the bondewoman, was borne after the flesche: but he whiche was borne of the free woman, was borne by promesse: whiche thynges are spoken by an allegory. For these are two Testamentes, the one frō the mount Sina whiche gendreth vnto bondage, which is Agar: For mount Sina is Agar in Arabia, and bordreth vpon the citie, whiche is nowe called Hierusalem, and is in bondage with her chyldren. But Hierusalem whiche is aboue is free, which is the mother of vs all. For it is written: Reioyce thou barren that bearest no childrē: breake foorth and crye, thou that trauaylest not. For the desolate hath many mo chyldren then she whiche hath an husbande. Brethren, we are after Isaac the chyldren of promesse. But as then he that was borne after the flesh, persecuted him that was borne after the spirite: Euen so is it nowe. Neuertheless, what sayth the scripture? putte awaye the bonde woman and her sonne. Gala. iiii.

For

for the sonne of the bonde woman shall not be heyre with the sonne of the free woman. So then brethren, we are not children of the bond woman but of the free woman.

¶ The Gospell.

John.vi. JEsus departed ouer the sea of Galile, whiche is the sea of Tiberias, and a great multitude folowed hym, because they sawe his miracles which he did on them that were diseased. And Jesus went vp into a mountaine, & there he sat with his disciples. And Easter a feaste of ỹ Jewes was nye. When Jesus then lyft vp his eyes, and sawe a great companye come vnto hym, he sayde vnto Philip: whence shall we bye bread that these may eate? This he sayde to proue hym, for he hym selfe knewe what he wold do. Philip answered hym: two hundred peniworth of bread, are not sufficient for them, that euery man maye take a lyttle. One of his disciples (Andrew Simon Peters brother) saith vnto him. There is a ladde which hath fiue barley loaues, and two fyshes: but what are they among so many? And Jesus sayde: make the people sit downe. There was muche grasse in the place: so the men satte downe, in numbre about fiue thousande. And Jesus toke the breade, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were sette downe, and lykewyse of the fyshes as muche as they wolde. When they hadde eaten inough, he sayde vnto his disciples: gather vp the broken meate which remayneth, that nothynge be losse.

And

And they gathered it together, and fylled .xii. baskettes with the broken meate of the fiue barley loaues: which brokē meate remayned vnto them that had eaten. Then those men (when they had sene the miracle that Iesus dyd) sayde: this is of a trueth the same prophete that should come into the worlde.

¶ The fyfth Sunday in Lent.

The Collect.

WE beseche the almyghtie God, mercifully to loke vpon thy people, that by thy great goodnes they may be gouerned and preserued euer more both in body & soule: through Iesus Christe our Lorde.

¶ The Epystle.

CHryste beynge an hye Priest of good thynges to come, came by a greater & a more perfecte tabernacle, not made with handes, that is to say not of this buildynge, neyther by the bloud of Goates and Calues: but by his owne bloud he entred in once into the holy place, and founde eternall redemption. For yf the bloud of Oxen and of Goates, and the asshes of a yong kowe, when it was sprinkled, purifieth the vnclene as touchyng the purifying of the flesche: howe much more shal the bloud of Christe (whiche through the eternall spirite, offred himselfe without spot to god) purge your conscience from dead workes, for to serue y lyuyng God? And for this cause he is the mediatour of the newe Testament, that through death, which chaūsed for the redemption of those trans-

Hebre. ix.

gressi-

gressions that were vnder the fyrste Testamente, they which are called myght receiue the promesse of eternall inheritaunce.

¶ The Gospell.

Joh. viii.

WHich of you can rebuke me of sinne? yf I say the trueth, why do ye not beleue me? He that is of God, heareth Gods wordes: ye therfore heare them not, because ye are not of God. Then aunswered the Jewes, & said vnto him: say we not wel ỳ thou art a Samaritane, & hast the deuyll? Jesus aunswered I haue not the deuyll: but I honour my father, & ye haue dishonoured me. I seke not mine owne prayse: there is one that seketh and iudgeth. Verely, verely, I say vnto you, if a man kepe my saying, he shall neuer se death. Then sayd the Jewes vnto hym, nowe knowe we that thou hast the deuyll. Abraham is dead, & the Prophetes, and thou sayest: yf a man kepe my saying he shall neuer tast of death. Art thou greater then our father Abraham which is dead? And the Prophetes are dead: whom makest thou thy selfe? Jesus aunswered: yf I honour my selfe, mine honour is nothyng: it is my father that honoureth me, which you saye is your God, and yet ye haue not knowen hym, but I knowe hym, and yf I say I knowe hym not, I shalbe a lyer lyke vnto you. But I knowe hym, & kepe his saying, your father Abraham was glad to see my day: and he saw it & reioyced. Then sayde the Jewes vnto hym. Thou art not yet fiftie yere old, & hast thou sene Abraham? Jesus sayde vnto them: Verely verely I say vnto you: ere Abraham

was

was borne, I am. Then tooke they vp stones to cast at hym: But Iesus hyd hym selfe, and went out of the Temple.

The Sunday next before Easter.

The Collecte.

ALmyghtie and euerlastynge God, whiche of thy tender loue towardes man, hast sent our sauiour Iesus Christ to take vpon hym our flesche, and to suffer death vpon the crosse, that all mankinde should folowe the example of his great humilitie: mercifully graunt, that we bothe folowe the example of his pacience, and be made partakers of his resurrection: thorowe the same Iesus Christ our Lorde.

The Epystle.

LEt the same mynde be in you, that was also in Christe Iesu: whiche when he was in the shape of God, thought it no robbery to be equall with God: neuertheles, he made hym selfe of no reputacion, takyng on hym the shape of a seruaunte, and became lyke vnto man, and was founde in his apparell, as a man. He humbled himselfe, and became obedient to the death, euen the death of the crosse. Wherfore God hath also exalted hym on hygh, & geuen him a name which is aboue all names: that in y name of Iesus, euery knee should bowe, bothe of thynges in heauen, and thynges in earth, and thinges vnder the earth, and that all tongues should confesse, that Iesus Christe is Lorde, vnto the prayse of God the father. Philip. ii.

The

Mat. xxvi.

¶ The Gospell.

AND it came to passe, when Jesus had fynyshed all these sayinges, he sayde vnto his disciples: ye know that after two dayes shalbe Easter, and the sonne of man shalbe delyuered ouer to be crucified. Then assembled together the chiefe Priestes, and the Scribes, & the elders of the people, vnto the palace of the hyghe Priest (whiche was called Caiphas), and helde a counsell that they myght take Jesus by subtiltie, and kyll hym. But they sayde: not on the holye day, lest there be an vproze amōg the people. Whē Jesus was in Bethanie in the house of Simon the Leper, there came vnto hym a womā hauing an Alabaster boxe of precious oyntmēt, & powred it on his head, as he sat at the boorde. But when his disciples sawe it, they had indignacion, saying: wherto serueth this waste? This oyntment myght haue ben wel sold, and geuen to the pooze. When Jesus vnderstode that, he sayde vnto them: why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the pooze alwayes with you, but me ye shall not haue alwayes. And in that she hath caste this oyntment on my body, she dyd it to bury me. Verely I saye vnto you: wherefoeuer this Gospell shalbe preached in all the worlde, there shal also this be told that she hath done for a memoriall of her. Then one of the twelue (which was called Judas Iscarioth) went vnto the chiefe Priestes, and said vnto thē: what wyll ye geue me, & I wyl delyuer him vnto you? And they appoynted vnto hym .xxx.

pieces

pieces of syluer. And from that tyme forth, he sought opportunitie to betraye him. The fyrst day of swete bread, the disciples came to Jesus, saying to him: where wilt thou that we prepare for thee, to eate the Passeouer? And he sayde: Goe into the citie to such a man, and say vnto him: the Maister sayeth, my time is at hand, I wyl kepe my Easter by the with my disciples. And the disciples dyd as Jesus had appoynted them, and they made ready the Passeouer. When the euen was come, he satte downe with the xii. And as they did eate, he said: Verely I saye vnto you, that one of you shall betraye me. And they were exceadyng sorowful, and began euery one of them to saye vnto hym: Lorde is it I? He aunswered and sayde: he that dyppeth his hand with me in the dish, the same shal betray me. The sonne of man truly goeth, as it is wrytten of him: but woe vnto that man by whom the sonne of man is betrayed. It had been good for that man, yf he had not bene borne. Then Judas, which betrayed him, aunswered, and said: Master, is it I? He said vnto him, thou hast said. And whē they were eating, Jesus toke bread, and when he had geuen thankes, he brake it and gaue it to the disciples, and sayde: Take, eate, this is my bodye. And he toke the cup, & thanked, and gaue it them, saying: Drinke ye al of this: For this is my bloud (which is of the newe Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruite of the vine tree, vntil the daye when I shal drinke it new with you in my fathers kingdom. And when they had saide grace, they wente out vnto mount

Oliuete. Then sayd Jesus vnto them: al ye shalbe offended because of me this night. For it is wrytten: I wyll smyte the shepehearde, and the shepe of the flocke shalbe scattered abroade: but after I am rysen agayne. I wyll goe before you into Galile. Peter aunswered, and sayd vnto him: though all men be offended because of thee, yet will I not be offended. Jesus sayde vnto hym: Uerely I saye vnto thee, that in thys same nyghte, before the Cocke krow, thou shalt deny me thryse. Peter said vnto hym: yea, though I should die with thee, yet wyl I not deny thee: lykewise also sayd al the disciples. Then came Jesus with them vnto a farme place, (whych is called Gethsemane) and sayd vnto the disciples. Sitte ye here, whyle I goe and pray yonder. And he toke with him Peter, and the two sonnes of zebede, and began to waxe sorowfull and heauy. Then sayd Jesus vnto them. My soule is heauy euen vnto the death. Tary ye here and watch with me. And he went a litle farther, and fell flat on his face, and prayed, saying: O my father, yf it bee possyble, let thys cup passe from me: neuertheless, not as I wil, but as thou wilt. And he came vnto the disciples, and founde them a slepe, and sayde vnto Peter: what, coulde ye not watch wyth me one houre? watche and praye that ye enter not into temptacyon: the spiryte is wyllynge, but the flesche is weake. He went away once agayne and prayed, saying: O my father, yf thys cup maye not passe awaye from me, except I drinke of it, thy wyll be fulfylled: and he came and founde them a slepe agayne, for theyr eyes were heauye. And he left them, and went agayne

and

and prayed the thyrde tyme, sayinge the same woordes. Then commeth he to hys dysciples, and sayd vnto them: slepe on nowe and take your rest. Beholde, the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Rise, let vs bee goynge: beholde, he is at hande that doeth betray me. Whyle he yet spake: loe, Judas one of the number of the twelue came, and wyth hym a great multitude wyth swordes and staues, sente from the chyefe Pryestes and Elders of the people. But he that betrayed hym, gaue them a token, saying: whomsoeuer I kysse, the same is he, holde hym faste. And forthwith he came to Jesus, and sayde: Hayle Mayster, and kyssed hym. And Jesus sayde vnto hym: frende, wherfore arte thou come? Then came they and layde handes on Jesus, and toke hym. And beholde, one of them that were wyth Jesus, stretched out hys hande and drewe his sword, and stroke a seruaunt of the hye Pryestes, and smote of his eare. Then sayd Jesus vnto hym: put vp thy sworde into the sheath, for all they that take the sword shall perysshe with the sworde. Thynkest thou that I cannot nowe pray to my father, and he shal geue me euen now, more then .xii. legyons of Aungelles? But howe then shall the scriptures bee fulfylled? For thus muste it be. In that same houre sayd Jesus to the multitude: ye be come out as it were to a theefe with swordes & staues, for to take me, I sat dayly wyth you teachynge in the temple, and ye toke me not. But all thys is done that the scryptures of the Prophetes myghte be fulfylled. Then all the dyscyples forsooke hym and fledde.

And they toke Jesus and led him to Cayphas the hie Priest, wher the Scribes and the Elders were assembled. But Peter folowed hym a farre of vnto the hie Priestes palace, and wente in, and satte wyth the seruauntes to see the ende. The chyefe Priestes and Elders, and all the counsell, sought false wytnes agaynste Jesus (for to put hym to death) but found none: yea, when many false witnesses came, yet found they none. At the laste came ii. false wytnesses, and sayde: Thys felow sayed, I am hable to destroye the temple of God, and to buylde it agayne in three dayes. And the chyefe Priest arose, and sayd vnto hym: answerest thou nothinge? why doe these beare wytnes agaynste thee? But Jesus held his peace. And the chyefe Priestе answered, and sayd vnto hym, I charge thee by the liuynge God, that thou tell vs, whether thou be Christe the sonne of God. Jesus sayd vnto him: thou hast sayd: Neuertheles I say vnto you, hereafter shal ye see the sonne of man sitting on the right hand of power, and comming in the cloudes of the skye. Then the hye Priest rent hys clothes, saying: he hath spoken blasphemy, what nede we of anye moze witnesses? Beholde, nowe ye haue hearde hys blasphemy, what thynke ye? They answered, and sayde: he is worthy to dye. Then dyd they spit in his face, and bufeted hym with fistes. And other smote him on the face with the palme of theyr handes, sayinge: tell vs thou Christ, who is he that smote thee? Peter sat without in the courte, and a damosel came to him, saying: thou also wast with Jesus of Galile: but he denyed befoze them all, sayinge: I wote not what

thou

thou saist. When he was gone out into the porch, another wench sawe hym, and sayed vnto them that were there: Thys felowe was also with Jesus of Nazareth. And agayne he denyed wyth an othe, sayinge: I doe not knowe the man. After a whyle came vnto him thei that stode by, and saied vnto Peter: surely thou art euen one of them, for thy speache bewrayeth thee. Then beganne he to curse and to sweare, that he knewe not the man. And immediatly the Cocke krewe. And Peter remembred the word of Jesu, which sayd vnto him: before the cocke kroke, thou shalt denye me thrise: and he wente oute and wepte bytterly. When the morning was come, al the chiefe Priestes and Elders of the people helde a counsell agaynst Jesus, to put him to death, and brought him bound, and deliuered him vnto Poncious Pilate the deputie. Then Judas (which had betrayed him) seing that he was condemned, repented hymselfe, & brought againe the .xxx. plates of siluer to ỹ chiefe priestes and Elders, saying: I haue sinned, betraying the innocent bloud. And they sayde: what is that to vs? See thou to that. And he cast downe the syluer plates in the temple, and departed, and went and hanged himselfe. And the chiefe Priestes toke the siluer plates, and said: It is not lawful for to put them into the treasure, because it is the pryce of bloud. And they toke counsayle, and bought with them a potters fielde to bury straũgers in. Wherfore the fielde is called Haceldema, that is, the fielde of bloude, vntill this day. Then was fulfylled that whyche was spoken by Jeremye the prophete, saying: and they toke .xxx. syluer plates, the

price of him that was valued, whom they bought of the chyldren of Israell, and gaue them for the potters fielde, as the Lorde appointed me. Jesus stode before the deputie, & the deputie asked hym, saying: Art thou the kynge of the Jewes? Jesus sayed vnto him: thou saiest. And when he was accused of the chiefe priestes and elders, he aunswered nothing. Then saide Pilate vnto him: hearest thou not howe many witnesses they lay agaynste thee? and he aunswered him to neuer a worde: insomuche that the deputie marueyled greatly. At that feast, the deputie was wont to delyuer vnto the people a prysoner whom they woulde desyre. He had then a notable prisoner called Barrabas. Therfore when they were gathered together, Pilate sayed: whether will ye that I geue looce vnto you Barrabas, or Jesus whiche is called Chryst? For he knewe that for enuye they hadde deliuered him. When he was set downe to geue iudgement, his wife sēt vnto him, saying: haue thou nothing to do with that iust man. For I haue suffered this day manye thynges in my slepe, because of him. But the chiefe priestes and elders perswaded the people that they shuld aske Barrabas, and destroy Jesus. The deputie aunswered, and sayde vnto them: whether of the twayne wyll ye that I let looce vnto you? They said Barrabas. Pilate saide vnto them: what shall I dooe then with Jesus, whiche is called Christ? They all sayd vnto hym: let him be crucified. The deputie saide: what euill hath he done? but they cryed more, saying: let him be crucified. When Pilate sawe that he could preuayle nothinge but the more busines was made:

he

he toke water, and washed hys handes before the people, saying: I am innocent of the bloud of this iust person, see ye. Then aunswered all the people, and saide: his bloud be on vs and on our children. Then let he Barrabas looce vnto them and scourged Jesus, and delyuered him to be crucified. Thē the souldyers of the deputie tooke Jesus into the common hall, and gathered vnto him all the company, and they strypped hym, and put on hym a purple robe, and platted a crowne of thornes, and put it vpon his head, and a rede in his right hand, and bowed the knee before him, and mocked hym, saying: hayle kyng of the Jewes: and when they had spit vpon hym, they tooke the rede and smote hym on the head. And after that they had mocked hym, they tooke the robe of hym agayne, and put his owne rayment on hym, and led hym away to crucifie him. And as they came out, they founde a man of Cirene (named Symon) hym they compelled to beare his crosse. And they came vnto the place whyche is called Golgotha, that is to say (a place of dead mens sculles) and gaue him vynegre myngled wyth gall to drynke: and when he had tasted thereof, he woulde not drynke. When they hadde crucifyed hym, they parted hys garmentes and did cast lottes, that it might be fulfilled which was spoken by the Prophete. They parted my garmentes amonge them, and vpon my vesture dyd they caste lottes. And they sat and watched him there, and set vp ouer hys head the cause of hys death written. This is Jesus the kinge of the Jewes. Thē were ther two theues crucified with him, one on the ryght hande, and another on the

left. They that passed by, reuyled him, waggynge theyr heades, and saying: thou that destroiedst the temple of God, and dydst buylde it in three dayes, saue thy selfe. If thou be the sonne of God come downe from the crosse. Lykewyse also the hye Priestes mockyng him with the Scribes and Elders, said: he saued other, himselfe he cannot saue. If he be the kynge of Israell, let him nowe come downe from the crosse, and we wil beleue him. He trusted in GOD, let him delyuer him nowe, yf he wyl haue him: for he said, I am the sonne of God. The theues also which were crucifyed wyth him, caste the same in his teeth. From the syxth houre was there darkenes ouer all the lande vntyll the ninth houre. And aboute the ninth houre, Jesus cryed with a loude voyce, saying: Ely, Ely, lama sabathany: that is to saye, my god, my god, whye hast thou forsakē me? Some of them ẏ stode there, when they heard that, saide: This man calleth for Helyas. And strayght way one of them ranne and toke a sponge, and when he had fylled it full of vineger, he put it on a rede, & gaue him to drynke. Other sayd, let be, let vs see whether Helyas wyll come and delyuer hym. Jesus when he had cryed agayne wyth a loude voyce, yelded vp the ghost. And beholde, the vayle of the temple dyd rente in ii. partes, from the toppe to the bottome, and the earth did quake, and the stones rente, and graues dyd open, and many bodyes of Saynctes whyche slept, arose and went oute of the graues after hys resurrectyon, and came into the holye cytie, and appeared vnto manye. When the Centurion, and they that were wyth hym watchinge Jesus, sawe

the

the earthquake, and those thynges which happened, they feared greatly, saying: Truely thys was the sonne of god. And manye women were there (beholdyng him a farre of) whiche folowed Jesus from Galile, ministring vnto him: Emong which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of zebedes chyldren.

¶ Monday before Easter.

¶ The Epystle.

WHat is he thys that commeth from Edom, with red coloured clothes of Bosra (whych is so costly cloth) and commeth in so mightely with al his strength? I am he that theacheth righteousenesse, and am of power to helpe. Wherfore then is thy clothynge redde, and thy raymente lyke hys that treadeth in the wyne presse? I haue troden the presse my selfe alone, and of al people there is not one with me. Thus wyll I treade downe myne enemyes in my wrath, and set my feete vpon them in mine indignacion: And theyr bloud shall bespring my clothes, and so will I stayne al my raiment. For the day of vengeaūce is assygned in my heart, and the yeare when my people shalbe deliuered is come. I loked about me, and there was no man to shewe me any helpe. I marueiled that no man helde me vp. Then I held me by mine own arme, and my feruentnes sustayned me. And thus wyll I tread downe the people in Esay. lxiii

in my wrath, and bathe them in my displeasure, and vpon the earth wil I lay their strength. I wil declare the goodnes of the lord, yea and the praise of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israell, whyche he hath geuen them of hys owne fauour, and accordynge to the multitude of his louyng kindnes. For he said: these no doubte are my people, and no shrinkinge children, and so he was theyr sauiour. In their troubles he was also troubled with thē, and the Aungell that wente forth from hys presence, delyuered them. Of very loue and kindnes that he had vnto them, he redemed them. He hath borne them and caryed them vppe, euer synce the worlde beganne. But after they prouoked hym to wrath, and vexed his holy minde, he was theyr enemye, and fought agaynste them hymselfe, yet remembred Israell the olde tyme of Moyses and hys people, sayinge: where is he that broughte them from the water of the sea, wyth them that fede hys shepe? where is he that hath geuen hys holy spirite among thē? he led them by the ryght hand of Moises with his glorious arme, deuiding the water before them (wherby he gat hymself an euerlasting name:) he led them in the depe, as an horse is led in the playne, that they shoulde not stumble as a tame beast goeth in the field, and the breath geuen of God, geueth hym reste. Thus (O god) haste thou led thy people, to make thy selfe a glorious name withall. Loke downe then from heauen, & behold the dwellinge place of thy sanctuary, and thy glory. Howe is it that thy gelousy, thy strength, the multytude of thy mercyes, & thy

louing kindnes, wil not be entreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquaynted with vs. But thou lord art our father and redemer, and thy name is euerlastyng. O lord, wherfore hast thou led vs out of thy way? wherfore hast thou hardned our hartes ꝑ we feare thee not? Be at one with vs againe for thy seruauntes sake, and for the generacion of thine heritage. Thy people haue had but a litle of thy Sanctuary in possessiō: for our enemyes haue troden downe the holy place. And we were thyne from the beginnynge, when thou waste not their Lord, for they haue not called vpon thy name.

℣ The Gospell.

After two dayes was Easter, and the dayes of swete bread. And ꝑ hie priestes & the Scribes sought how they might take him by craft, & put him to death. But they saide: not in the feaste day, lest any busines arise among the people. And when he was in Bethany in the house of Simon the leper euen as he sat at meate, ther came a woman hauing an Alabaster box of oyntmēt called Narde, ꝑ was pure & costly, & she brake the box & powred it vpō his hed. And ther were some ꝑ were not cōtent within themselues, & said: what neded this waste of ointmēt? for it might haue bene solde for more then thre hundred pence, & haue bene geuen vnto ꝑ poore. And they grudged against her. And Jesus said: let her alone, why trouble ye her. She hath done a good worke on me: for ye haue poore w you alwaies, & whēsoeuer ye will ye may do thē good, but me haue ye not alwaies. she hath done ꝑ she could, she came aforehād to annoint my body Mar. xiiii.

body to the burying. Verely I say vnto you, wher soeuer this Gospell shall be preached throughout the whole world, this also that she hath done, shal be rehearsed in remembraunce of her. And Judas Iscarioth one of the twelue, went away vnto the hie Priestes to betraye him vnto them. When thei heard that, thei were glad, and promised that thei woulde geue him money. And he sought howe he might conueniently betray him. And the first day of swete bread (when they offered the Passeouer) his disciples said vnto him: where wylt thou that we go and prepare that thou maist eate the Passeouer? And he sente forth two of his discyples, and said vnto them: go ye vnto the citie, and there shal mete you a man bearing a pitcher of water, folow him. And whither soeuer he goeth in, saie ye vnto the good man of the house, the master sayth, wher is the geast chaumber, wher I shal eate the Passeouer with my disciples? And he wyll shewe you a great parlor paued and prepared, there make ready for vs. And his dysciples went forth, and came into the city, and found as he had said vnto them, and they made ready the Passeouer. And when it was now euentide, he came with the twelue. And as they sat at borde and did eate, Jesus sayde: verely I saye vnto you, one of you (that eateth with me) shall betray me. And they beganne to be sory, and to say to him one by one: is it I? and an other sayd: is it I? he aunswered and sayd vnto them: it is one of the .xii. euen he that dyppeth with me in the platter. The sonne of man truely goeth as it is wrytten of hym, but wooe to that man by whome the sonne of manne is betrayed:

good

good were it for that man, yf he had neuer been borne. And as they did eate, Jesus toke bread, and when he had geuen thankes, he brake it, and gaue to them, and said: Take, eate, this is my body. And he toke the cup, and when he had geuen thankes, he toke it to them, and they al dranke of it. And he said vnto thē: This is my bloud of the new Testament, which is shed for many. Uerely I say vnto you, I wil drinke no more of the fruite of the vine vntil that day that I drinke it newe in the kyngdome of God. And when they had sayd grace, they went out to the mount Oliuete. And Jesus saith vnto them: all ye shalbe offended because of me this nyghte. For it is written: I wyll smyte the shepeheard, & the shepe shalbe scattered: but after that I am rysen agayne, I wyl go into Galile before you. Peter said vnto him: and though al men be offended, yet wil not I. And Jesus sayeth vnto him: verely I say vnto thee, that this day, euen in thys night, before ỹ Cocke krow twise thou shalt deny me thre times. But he spake more vehemently: no, yf I shoulde dye with thee, I wil not denye thee: Likewise also said thei al. And they came into a place which was named Gethsemane, and he sayd to his disciples, sit ye here whyle I go aside and praye. And he taketh with hym, Peter and James, and John, and beganne to ware abashed and to be in an agony, and sayde vnto them: My soule is heauy euen vnto the death: tarye ye here and watch. And he went forth a little, & fel downe flat on the ground and prayed, that if it were possible, the hour might passe from him. And he said: Abba: father, all thynges are possyble vnto thee,

take

take away this cup from me: neuertheleſſe, not as I will, but that thou wylt be done. And he came and founde them ſleppynge, and ſayeth to Peter: Symon, ſlepeſt thou? Couldeſt not thou watche one houre? watche ye and pray leſte ye entre into temptacion: the ſpirite truely is readye, but the fleſhe is weake. And agayne he wente aſyde and prayed, and ſpake the ſame wordes. And he returned and found them a ſlepe agayne, for their eyes were heauy, neyther wyſt they what to aunſwere him. And he came the thyrde tyme and ſayde vnto them: ſlepe hencefoorth and take youre eaſe, it is inough. The houre is come: beholde the ſonne of man is betrayed into the handes of ſynners: Ryſe vp, let vs go. Loe, he that betraieth me is at hand. And immediatly whyle he yet ſpake: cõmeth Judas (which was one of the twelue) and wyth hym a great nomber of people wyth ſwordes & ſtaues, from the hye prieſtes, and Scrybes, and Elders. And he that betrayed hym, had geuen them a generall token, ſayinge: whoſoeuer I doe kyſſe, the ſame is he: take and leade hym away warely. And aſſone as he was come, he goeth ſtrayght waye to him, and ſayeth vnto hym: Maiſter, Mayſter, and kyſſed hym, and they layed theyr handes on hym, and toke him. And one of them that ſtode by, drew out a ſworde, and ſmote a ſeruaunte of the hye Prieſtes, and cut of hys eare. And Jeſus aunſwered and ſayde vnto them: ye be come out as vnto a theefe with ſwordes and ſtaues, for to take me. I was dayly with you in the temple teachyng, and ye toke me not: but theſe thynges come to paſſe ỹ the Scripture ſhould be fulfilled. And they al for-

ſoke

soke him, and ran away. And there followed him a certayne yonge man clothed in lynnen vppon the bare: and the yonge men caught hym, and he lefte his lynnen garment, and fled from them naked. And they led Jesus awaye to the high priest of al, and w̄ him came all the hie priestes, and ỹ Elders, and the Scrybes. And Peter followed him a great waye of (euen tyll he was come into the palace of the hye Priest) & he sate with the seruauntes, and warmed himselfe at the fyre. And the hie priestes and al the counsell sought for witnes agaynst Jesu to put him to death, and found none: for many bare false witnes agaynst hym, but their wytnesses agreed not together. And there arose certayne and brought false witnes against him, saying: we heard him say, I will destroy this temple that is made with handes, and within three dayes, I wil build another made without hãdes. But yet their witnesses agreed not together. And the hye Priest stode vp among them, & asked Jesus, saying: answerest thou nothyng. How is it that these beare wytnes agaynste thee? But he held hys peace, and answered nothing. Agayne the hie Priest asked him, and sayd vnto him: Art thou Christe the sonne of the blessed? And Jesus sayde: I am. And ye shall see the sonne of man sittyng on the ryght hand of power, and cōmyng in the cloudes of heauen. Then ỹ hie priest rent his clothes, & said: what nede we any further of witnesses, ye haue heard blasphemy, what thinke ye? And they al condemned him to bee worthye of death. And some began to spyt at hym, and to couer hys face, and to beate hym wyth fystes, and to saye vnto hym: Aread.

And

And the seruauntes bucketed him on the face. And as Peter was beneath in the Palace, there came one of the wenches of the hyest priestе: and when she saw Peter warming himself, she loked on him and sayd: wast not thou also with Jesus of Nazareth? And he denied, saying: I know him not, neither wote I what thou sayest: And he wente oute into the porche, and the Cocke krewe. And a damosel (when she sawe him) began againe to say to them that stode by: this is one of them. And he denyed it agayne. And anone after, they that stode by, sayd againe vnto Peter: surely thou art one of them, for thou arte of Galile, and thy speche agreeth therto. But he began to curse and to sweare, saying: I know not this man of whom ye speake. And againe the cocke krewe, & Peter remembred the worde that Jesus had sayde vnto hym: before the cocke krowe twise, thou shalt denye me three tymes. And he began to wepe.

Tuesday before Easter.

☞ The Epistle.

Esay. 1. THe Lorde God hath opened myne eare, therfore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my chekes vnto the nyppers. I turne not my face from shame and spittynge, and the lorde God shall helpe me: Therfore shall I not be confounded. I haue hardened my face lyke a flynte stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me, who will then go to law with me? Let vs stande

stande one agaynst another: yf there be anye that wyll reason with me, let hym come here forth to me. Beholde, the Lord God standeth by me, what is he then ꝯ can condemne me? loe, they shalbe like as an old cloth, the moth shall eate thē vp. Therefore who so feareth the Lord among you, let hym heare the voyce of his seruaunt. Who so walketh in darkenesse, and no lyght shyneth vpon hym, let hym put his trust in the name of the Lorde, and holde him vp by his God: but take hede, ye al kindle a fire of the wrath of God, and stiere vp the coales: walke on in the glysterynge of your owne fyre, & in the coales that ye haue kyndeled. Thys commeth vnto you from my hande, namely that ye shall slepe in sorowe.

¶ The Gospell.

AND anon in the dawnynge, the hye Priestes helde a counsell wyth the Elders & the Scribes, & the whole congregation, and bounde Jesus, & led him awaye, and delyuered hym to Pilate. And Pilate asked him: art thou the kynge of the Jewes? and he answered, & sayd to hym: thou sayest it. And the hye Priestes accused him of many thynges. So Pylate asked hym agayne, sayinge: answerest thou nothyng? Behold how many thinges thei lay to thi charge. Jesus answered yet nothynge, so that Pylate marueyled. At that feaste Pilate dyd delyuer vnto them a prisoner, whom soeuer they would desyre. And there was one that was named Barrabas, whiche laye bounde wyth them that made insurrectyon; he had commytted murther. And the Math. xv.

people called vnto hym, and began to desyre hym that he would doe accordyng as he had euer done vnto them. Pilate answered them, saying: wyll ye that I let loose vnto you the kyng of ỹ Iewes? for he knewe that the hye Priestes had deliuered hym of enuy. But the hie priestes moued the people that he shoulde rather delyuer Barrabas vnto them. Pilate answered agayne, and sayde vnto them: what will ye that I then do vnto hym, whom ye call the kinge of the Iewes? And they cryed againe, crucifie him. Pilate said vnto them: what euyl hath he done? And they cryed the more fermentlye, crucifie hym. And so Pylate wyllynge to content the people, lette loose Barrabas vnto them, and deliuered vp Iesus (when he had scourged him) for to be crucified. And the souldyours led him away into the common hall, and called together the whole multytude, and they clothed hym wyth purple, and they platted a crowne of thornes, and crowned hym withall, and beganne to salute hym: Hayle kynge of the Iewes. And they smote hym on the head with a reede, and did spyt vpon hym, and bowed theyr knees and worshypped hym. And when they hadde mocked hym, they toke the purple of hym, and put hys owne clothes on him, and led hym out to crucyfie hym. And they compelled one that passed by, called Simon of Syrene (the father of Alexander and Rufus) which came out of ỹ field, to beare his crosse. And they brought hym to a place named Golgotha (whiche yf a manne interprete) is the place of deade mens sculles: and they gaue hym to drinke wyne myngled with mirre, but he receiued it not.

And

And when they had crucified him, they parted his garmentes, casting lottes vpon them what euery man shoulde take. And it was about the thyrde houre, & they crucifyed him. And the tytle of hys cause was wrytten. The kyng of the Jewes. And they crucified with hym twoo theues, the one on his right hand, & the other on his left. And ỹ scripture was fulfylled, whiche saith: he was counted among the wicked. And they that went by rayled on hym, waggynge their heades, and sayinge: A wretch, thou that destroyest the temple, and buyldest it agayne in three dayes, saue thy selfe & come downe from the crosse. Likewise also mocked him the hye priestes amonge thē selues with the Scribes, and sayde, he saued other menne, himselfe he can not saue. Let Christ the kyng of Israel descēd nowe from the crosse, that we may se and beleue. And they that were crucified wyth hym, checked him also. And whē the sixt houre was come, darknes arose ouer al the earth, vntyl the ninth hour. And at the nynth houre, Jesus cried with a loude voyce, saying, Eloy, Eloy, lamazabathany: which is (if one interprete it) my God, my God, why hast thou forsaken me? And some of them that stode by when they heard that, sayd: beholde, he calleth for Helyas. And one ranne and fylled a sponge full of vinegre, & put it on a reede, & gaue him to drinke, saying: let hym alone, let vs see whether Helyas wyll come and take hym downe. But Jesus cryed with a loude voyce, and gaue vp the ghost. And the vayle of the Temple rent in two pieces from the top to the bottome. And when the Centurion (whiche stode before hym) sawe that he so cryed, &

gaue vp the ghoste, he sayde: truely this man was the sonne of God. There were also women a good way of, beholdyng hym: among whom was Mary Magdalene, and Mary the mother of James the lyttle, and of Joses, & Mary Salome (which also when he was in Galile, had folowed hym, & ministred vnto hym) and manye other women, which came vp with him to Jerusalem. And now when the euen was come (because it was the day of preparyng that goeth before the Sabboth) Joseph of the Citie of Aramathia a noble counsaylour, which also loked for the kyngdome of God, came and went in boldly vnto Pilate, and begged of hym the body of Jesu. And Pilate marueyled that he was already deade, & called vnto him the Centurion, and asked of hym whether he had ben any whyle deade. And when he knewe the trueth of the Centuriō, he gaue the body to Joseph, and he bought a lynnen cloth, and toke hym downe, and wrapped hym in the lynnen cloth, and layde hym in a sepulchre that was hewē out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheilde where he was layde.

¶ Wenesday before Easter.

The Epistle

Hebre. ix. WHere as is a Testament, there must also (of necessitie) be the death of hym that maketh the Testament. For the Testament taketh aucthoritie when men are deade: for it is yet of no value, as longe as he that maketh the Testamente is alyue: for which

which cause also, neyther the first Testament was ordeyned wythout bloud. For when Moyses had declared all the commaundementes to all the people, accordynge to the lawe, he toke the bloude of Calues and of Goate, wyth water and purple wolle, and yslope, and sprynkled both the booke and al the people, saying: thys is the bloud of the Testament, which god hath appoynted vnto you. Moreouer, he sprinkled ỹ Tabernacle with bloud also, and al the ministring vessels. And almost all thynges are by the law purged with bloud, & with out sheddyng of bloud is no remission. It is nede then, that the similitudes of heauenly thinges be purified with such thynges: but that the heauenly thynges them selues, bee purifyed wyth better sacrifices then are those. For Chryst is not entred into the holy places that are made wyth handes, (which are similitudes of true thinges) but is entred into very heauen, for to appeare nowe in the syght of God for vs: not to offer hym selfe often, as the hye priest entreth into the holy place euery yere with straunge bloud: for then must he haue often suffred sence the worlde began. But now in the ende of the worlde hath he appeared once to put sinne to flight by the offeryng vp of himselfe. And as it is appoynted vnto all menne that they shall once dye, and then commeth the iudgement: Euen so Christ was once offered to take away the synnes of many, and vnto them that loke for him shall he appeare agayne without synne, vnto saluacion.

The Gospell.

The Goſpell.

Luk. xxii.

THe feaſt of ſwete bꝛead dꝛewe nye, whych is called Eaſter, and the hye Pꝛieſtes and Scribes ſought howe they might kyl him, foꝛ they feared the people. Then entred Sathan into Judas, whoſe Syꝛname was Iſcarioth (whyche was of the number of the .xii) and he went hys waye and commoned wyth the hye Pꝛieſtes and officers, howe he might betraye him vnto them. And they were glad, and pꝛomiſed to geue hym money. And he conſented, and ſought opoꝛtunitie to betraye hym vnto them when the people were awaye. Then came the daye of ſwete bꝛeade, when of neceſſitie the Paſſeouer muſte be offred. And he ſent Peter & John, ſaying: Goe and pꝛepare vs the Paſſeouer, that we may eate. They ſayd vnto him: where wilt thou that we pꝛepare? And he ſayde vnto them: beholde, when ye enter into the citie, there ſhall a man mete you bearing a pitcher of water: him folow into the ſame houſe that he entreth in, and ye ſhall ſay vnto the goodmanne of the houſe: the mayſter ſayth vnto thee, where is the geaſt chamber where I ſhal eate the Paſſeouer with my diſciples? And he ſhall ſhewe you a great parlour paued, there make ready. And they went & founde as he had ſayde vnto thē, and they made ready the Paſſeouer. And when ỹ hour was come, he ſat downe, aud the twelue Apoſtles with him. And he ſayde vnto thē I haue inwardly deſired to eate thys Paſſeouer wyth you, beſoꝛe ỹ I ſuffer. Foꝛ I ſay vnto you: henceforth wil I not eate of it any moꝛe, vntyl it be fulfylled in ỹ kingdome of God. And he toke the cup & gaue thaukes

and

and ſaid: Take this, and deuide it among you. For I ſay vnto you: I will not drynke of the fruite of thys vine, vntyll the kyngdome of God come. And he toke breade, and when he had geuē thankes, he brake it, & gaue vnto thē, ſaying: Thys is my body which is geuen for you: This do in the remembraunce of me. Lykewyſe alſo when he had ſupped, he toke the cup, ſaying: Thys cup is the new Teſtament in my bloud, which is ſhed for you, yet beholde, the hande of hym that betrayeth me, is with me on the table. And truely the ſonne of mā goeth as it is appoynted, but woe vnto that man by whom he is betrayed. And they began to enquire amonge them ſelues, whych of them it was that ſhoulde do it. And there was a ſtrife among theym, whyche of them ſhoulde ſeme to bee the greateſt. And he ſayde vnto them: the kynges of nacyons reygne ouer thē, and they that haue authoritie vpon thē, are called gracious: but ye ſhall not ſo be. But he that is greateſt among you, ſhal be as the yonger, & he that is chiefe, ſhalbe as he ẏ doeth miniſter. For whether is greater he that ſitteth at meate, or he that ſerueth? Is it not he that ſitteth at meat? But I am among you as he ẏ miniſtreth, ye are they whych haue bydden with me in my tēptaciōs. And I appoint vnto you a kingdome, as my father hath apointed to me, ẏ ye may eate and drinke at my table in my kingdome, and ſit on ſeates iudgynge the. xii. Trybes of Iſraell. And the Lorde ſayd: Simon, Simon, behold, Sathan hath deſired to ſyfte you, as it were wheate: But I haue prayed for thee, ẏ thy faith fayle not. And whā thou art cōuerted, ſtrength thy brethrē.

And he sayde vnto hym: Lorde, I am readye to go with thee into prison, and to death. And he said: I tell thee Peter, the Cocke shall not krowe thys daye, tyll thou haue denyed me thryse that thou knowest me. And he sayde vnto them, when I sēt you wythout wallet, and scrip, and shoes, lacked ye any thynge? And they sayde, no. Then sayde he vnto them: but nowe he that hath a wallet, let him take it vp, & likewyse hys scrip. And he that hath no sworde, let him sel his coate and bye one. For I saye vnto you, that yet the same whyche is written, must be perfourmed in me: euen among the wycked was he reputed: For those thynges which are written of me haue an ende. And they sayde: Lorde, beholde, here are two swordes: and he sayde vnto them: it is enough. And he came out, and wente (as he was wonte) to mount Olyuete. And the dysciples folowed hym. And when he came to the place, he sayde vnto them: pray, lest ye fall into temptacion. And he gat himselfe from them about a stones caste, and kneled downe and prayed, saying: Father, yf thou wylt, remoue thys cup from me: Neuertheless, not my wil, but thine be fulfylled. And there appeared an Aungell vnto hym from heauen, comfortyng hym. And he was in an agony, and praied the longer, and his sweat was like droppes of bloud, trickling downe to the grounde. And when he arose from prayer, & was come to his disciples, he founde them sleppynge for heauynesse, and he saide vnto them: why slepe ye? Ryse and pray, lest ye fall into temptation. Whyle he yet spake, beholde, there came a company, and he that was called Judas, one of the twelue, wēt

before

before them, and praysed nye to Jesus, to kysse hym, But Jesus sayde vnto him: Judas, betrayest thou the sonne of man with a kysse. When they which were about him sawe what wolde folow, they sayd vnto hym: Lord, shal we smyte with the swoorde? And one of them smote a seruaunt of the hye priestes, and stroke of hys ryght eare: Jesus answered and sayde: suffer ye thus farre forth. And when he touched his eare, he healed him. Thē Jesus saide vnto the hie priestes and rulers of the temple, and the elders, whiche were come to hym: ye be come out as vnto a theefe, wyth swoordes and staues. When I was daily with you in the temple ye stretched forth no handes against me: but this is euen your very houre, and the power of darknes. Then toke they him and led hym, & brought him to the hye priestes house. But Peter folowed a farre of. And when they had kyndled a fyre in the myddes of the palace, and were set downe together. Peter also sat downe amonge them. But when one of the wenches beheld him as he sat by the fire (and loked vpon him) she sayde: thys same felow was also with him. And he denied him, saying: woman, I know hym not. And after a lytle whyle, another sawe hym, and sayde: thou art also of them. And Peter sayde: manne I am not. And aboute the space of an houre after, another affirmed, sayinge: verely thys felowe was wyth hym also, for he is of Galile. And Peter sayde: man, I wote not what thou sayest. And immediatly whyle he yet spake, the Coche krewe. And the Lorde turned backe and loked vppon Peter. And Peter remembred the woorde of the Lorde,

howe

howe he hadde ſayde vnto him: before the Cocke krowe thou ſhalt denie me thryſe: And Peter wēt out and wepte bytterly. And the men that toke Jeſus mocked hym, and ſmote hym: and when they had blyndfolded hym, they ſtroke hym on the face, and aſked him, ſaying: Arede, who is he that ſmote thee? And many other thynges deſpitfully ſayd they agaynſt hym. And aſſone as it was day, the Elders of the people, and the hie Prieſtes and Scribes came together, and ledde hym into their counſell, ſaying: Art thou very Chriſt? tel vs. And he ſaide vnto them: yf I tel you, ye wyl not beleue me: and yf I aſke you, you wyl not aunſwere, nor let me goe: hereafter ſhall the ſonne of man ſit on the ryght hande of the power of God. Then ſayde they al: Arte thou then the ſonne of God? he ſayd: ye ſay that I am. And they ſayd: what nede we of any further wytneſſe? For we our ſelues haue heard of his owne mouth.

¶ Thurſday before Eaſter.

The Epiſtle

1. Cor. xi.

THis I warne you of, & cōmende not, that ye come not together after a better maner, but after a worſe. For firſt of all, when ye come together in the congregacion, I heare that there is diſcētion amonge you, and I partely beleue it. For there muſt be ſectes amonge you, that they whyche are perfecte among you, may be knowen. When ye come together

ther therefore into one place, the Lordes Supper cannot be eaten, for euerye man begynneth afore to eate his owne supper. And one is hungry, and another is dronken. Haue ye not houses to eate and drinke in? despise ye the congregacio of God, and shame them that haue not? what shall I saye vnto you? shall I praise you? In thys I praise you not. That whiche I delyuered vnto you, I receyued of the Lorde. For the Lorde Jesus, the same nyght in whyche he was betrayed, toke breade, and when he had geuen thankes, he brake it, and sayde. Take ye and eate, this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner also, he toke the cuppe when supper was done, saying: thys cuppe is the newe Testament in my bloud. This doe, as oft as ye drynke it in remembraunce of me. For as often as ye shal eate this breade, and drinke of thys cup, ye shal shewe the Lordes death tyl he come. Wherefore, whosoeuer shal eate of thys breade, & drynke of thys cup of the Lorde vnworthely, shalbe gylty of the body and bloud of the Lorde. But let a man examine himselfe, & so let hym eate of the breade and drynke of the cuppe. For he that eateth and drynketh vnwoorthelye, eateth and drynketh hys owne dampnacyon, because he maketh no difference of the Lordes bodye. For thys cause many are weake and sicke among you, and many slepe. For yf we hadde iudged oure selues, wee shoulde not haue ben iudged. But when wee are iudged of the lord we are chastened, that we shuld not be dampned with the world. Wherfore my brethren, when ye come together to eate, tarrye one

for

for another. If anye man hungre, let hym eate at home, that ye come not together vnto condemnacion. Other thynges wyll I set in order when I come.

¶ The Gospell.

Luk. xxiii.

THe whole multytude of them arose, and led hym vnto Pilate. And they began to accuse hym, sayinge: we founde thys felowe peruertyng the people, and forbyddyng to pay tribute to Ceasar, sayinge that he is Christ a kyng. And pylate apposed hym, sayinge: art thou the kynge of the Jewes? he answered hym, and sayde: thou sayest it. Then sayde Pilate to the hye prestes and to the people: I fynde no fault in thys man. And they were the more fierce, saying: he moueth the people, teachyng throughout all Jurye, and began at Galile euen to thys place. When Pilate heard mencion of Galile, he asked whether the mā were of Galile. And assone as he knewe that he belonged vnto Herodes iurisdiction, he sent him to Herode, whyche was also at Jerusalem at that tyme. And when Herode sawe Jesus, he was exceadynge glad, for he was desirous to se hym of a longe season, because he had heard many thinges of hym, and he trusted to haue sene some miracles done by hym. Then he questioned with hym many wordes. But he answered hym nothyng. The hye Prestes and Scribes stode forth and accused him stardyghtly. And Herode with the men of warre despised hym. And when he had mocked hym, he arayed him in white clothyng, & sent him againe to Pilate. And ỳ same day Pilate & Herode were made frendes together.

For

for before they were at variaunce. And Pilate called together the hye Priestes, and the rulers, & the people, and sayd vnto them: ye haue brought this mā vnto me, as one that peruerteth the people: and beholde, I examine hym before you, and fynd no fault in this man of those thinges whereof ye accuse hym, no nor yet Herode. For I sente you vnto hym, and lo, nothyng worthye of death is done vnto hym: I wyll therfore chasten hym & let him loose. For of necessite he must haue let one loose to them at that feast. And all the people cryed at once, saying: awaye with hym, and delyuer vs Barrabas, whiche for a certayne insurrection made in the citie, and for a murther, was cast into prison. Pilate spake agayne vnto them, wyllyng to let Iesus loose. But they cried, saying: Crucifie hym, crucifie hym. He sayde vnto them the thyrde tyme, what euyll hath he done? I fynd no cause of death in hym: I wyll therfore chasten hym and let hym go. And they cryed with loude voyces, requiryng that he myght be crucified. And the voyces of thē, & of the hye priestes preuayled. And Pilate gaue sentence that it shoulde be as they required, and he let loose vnto thē, him that (for insurrection and murther) was cast into prison, whom they had desyred: and he deliuered to them Iesus, to do with hym what they would. And as they led him awaye, they caught one Simon of Cirene commyng out of the field: & on hym laid they ỹ crosse, that he myght beare it after Iesus. And there followed hym a great company of people, & of womē which bewayled & lamented hym. But Iesus turned backe vnto them, & sayde: ye doughters of Ierusalem

rusalem, wepe not for me, but wepe for your selues and for your children. For beholde, the dayes wyll come, in the which they shall say: Happy are the barren, and the wombes that neuer bare, and the pappes whyche neuer gaue sucke. Then shall they begyn to say to the mountaynes, fall on vs: and to the hylles, couer vs. For if they do this in a greene tree, what shall be done in the drye? And there were two euyll doers ledde with hym to bee slaine. And after that they were come to the place (which is called Caluarie) ther thei crucified him and the euyl doers: one on the right hand, and the other on the left. Then said Jesus: father forgeue them, for they wote not what they doe. And they parted his rayment, and cast lottes. And the people stode and beheldē. And the rulers mocked hym with them, saying: he saued other mē, let him saue him selfe yf he be very Chryste the chosen of God. The souldiours also mocked hym, and came and offred him vineger, and sayde: yf thou be the kyng of Jewes, saue thy selfe. And a superscryption was writtē ouer him, with letters of Greke, and Latin, and Hebrue: This is the king of ỹ Jewes. And one of the euyll doers, whiche were hanged, rayled on hym, saying: yf thou be Christ, saue thy selfe and vs. But the other aunswered and rebuked him, saying: feareſt thou not God, seyng thou art in the same damnacion? we are ryghteously punyshed: for we receiue accordynge to our dedes: but this man hath done nothyng amysse. And he sayde vnto Jesus: Lorde, remember me whē thou commeſt into thy kyngdome. And Jesus sayd vnto hym: verely I say vnto thee, to day shalt thou

be

be with me in Paradise. And it was about the .vi. houre, & there was a darkenes ouer all the earth, vntyll the nynth houre: and the Sunne was darkened, and the vayle of the Temple dyd rent, euen through the myddes. And when Jesus had cryed wyth a loude voyce, he sayde: Father, into thy handes I commend my spirite. And when he thus had sayde, he gaue vp the ghost. When the Centurion saw what had hapned, he glorified God, saying: verely this was a righteous man. And al the people that came together to see that syght, and sawe the thynges whych had hapned, smote theyr brestes and returned. And all his acquayntaunce, and the women that folowed hym from Galyle, stoode a farre of beholding these thynges. And beholde, there was a man named Joseph, a counsailour, and he was a good man and a iust: the same had not consented to the counsayle and deede of them, whyche was of Aramathia, a cytie of the Jewes, whiche same also wayteth for the kyngedome of God: he wente vnto Pylate and begged the body of Jesus, and toke it downe, and wrapped it in a linnen cloth, and laied it in a sepulchre that was hewen in stone, wherein neuer man before had ben layde. And that day was the preparynge of the Sabboth, and the Sabboth drewe on. The women that folowed after, whyche hadde come wyth hym from Galyle, beheld the Sepulchre, and howe hys body was layde. And they returned and prepared swete Odours and oyntmentes, but rested on the Sabboth day, accordyng to the commaundement.

¶ On

¶ On good Fryday.

¶ The Collect.

ALmightye God, we beseche the graciously to beholde thys thy family, for the whiche our Lorde Jesus Christ was contented to be betrayed, and geuen vp into the handes of wycked men, and to suffer death vpon the crosse: who lyueth and reigneth. &c.

ALmightie and euerlastynge God, by whose spirite the whole body of the Church is gouerned and sanctified: receyue our supplications and prayers, which we offer before the for al estates of men in thy holy congregacion, that euery member of the same in his vocacion and ministerie, may truely and godly serue thee: throughe our Lorde Jesus Christ.

MErcyfull God, who hast made all men, and hatest nothynge that thou haste made, nor wouldeste the death of a synner, but rather that he should be conuerted and liue: haue mercy vpon al Jewes, Turkes, Infidels, and Heretikes, and take from them all ignorauncy, hardnesse of heart, and contempt of thy word. And so fetch thē home blessed Lord, to thy flocke, that they may be saued among the remnaūt of the true Israelites, and be made one folde, vnder one shepehearde, Jesus Christ our Lord: who liueth and raigneth. &c.

☞ The Epistle.

Hebr. x.

THe lawe (whyche hath but a shadowe of good thynges to come, and not the verye fashion of thinges them selues) can neuer wyth those Sacrifyces whyche they offer yeare by yeare contynuallye, make the commers thereunto perfite. For would not then those sacrifices

sacrifices haue ceased to haue bene offred, because that the offerers once purged should haue had no more conscience of sinnes? Neuertheless, in those sacrifices is there mencyon made of synnes euery yere. For the bloud of Oxen & Goates cã not take away sinnes. Wherfore, when he cõmeth into the world he saith: Sacrifice and offering thou wouldest not haue, but a body haste thou ordeyned me. Burnt offeringes also for synne hast thou not allowed. Then sayed I: lo, I am here. In the begynning of the boke it is written of me, that I should do thy will, O God. Aboue, when he saith: Sacrifice and offerynge, and burnt sacrifices, and sinne offeringes thou wouldest not haue, neyther haste thou allowed them (whiche yet are offered by the lawe) then sayde he: loe, I am here to doe thy wyl, O God: he taketh away the fyrste to establysh the latter: by the whyche wyll, we are made holye euen by the offering of the bodye of Jesu Chryste once for al. And euery Priest is ready dayly, ministring and offering often tymes one maner of oblacion, which can neuer take awaye sinnes. But thys man, after he hath offered one sacrifyce for sinnes, is set downe for euer on the ryghte hande of God, and from henceforth tarieth tyll hys foes be made his footestole. For with one offering hath he made perfect for euer them that are sanctified. The holye ghoste himselfe also beareth vs record. euen when he tolde before: This is the Testament that I will make vnto them. After those dayes (sayeth the Lorde) I wyll put my lawes in theyr heartes, and in their myndes wyll I write them, and theyr synnes and iniquytyes wyll I remem-

ber no more. And wher remission of these thinges is, there is no more offeryng for sinnes. Seyng therefore brethren, that by the meanes of the bloude of Jesu, we haue libertye to entre into the holy place, by the newe and liuing way, which he hath prepared for vs through the vayle (that is to saye, by his flesh.) And seyng also that we haue an hie priest which is ruler ouer the house of god, let vs drawe nie with a true heart in a sure faith, sprinkled in our heartes from an euyl conscience, and washed in our bodies with pure water: lette vs kepe the profession of our hope, without wauering (for he is faythfull that promised) and let vs consider one another, to the intent that we maye prouoke vnto loue, and to good workes, not forsakyng the felowshippe that we haue amonge our selues, as the maner of some is: but let vs exhort one another, and that so muche the more, because ye see that the day draweth nye.

The Gospell.

Joh. xviii

When Jesus had spokē these wordes, he wente forth with his disciples ouer the broke Cedron, where was a garden, into the whyche he then entred wyth hys discypples. Judas which also betrayed hym, knew the place, for Jesus oftimes resorted thither w̄ his disciples. Judas then after he had receyued a bonde of men (and ministers of the hie Priestes & Phariseis) came thither with lanternes, and firebrādes

and

and weapons. And Jesus knowinge all thynges that should come on him, went forth and sayd vnto them: whom seke ye? They aunswered him: Jesus of Nazareth. Jesus sayd vnto them: I am he. Judas also which betrayed him, stode with them. Assone then as he had sayde vnto them. I am he, they went backeward, & fell to the ground. Then asked he them agayne: whom seke ye? They sayd, Jesus of Nazareth. Jesus aũswered: I haue told you that I am he. If ye seke me, therfore let these goe their way, that the saying might be fulfylled which he spake, Of them whiche thou gauest me, haue I not loste one. Then Simon Peter hauing a sworde, drewe it, and smote the hye Priestes seruaunt, and cut of his right eare. The seruauntes name was Malchus. Therfore sayth Jesus vnto Peter, put vp thy sworde into the sheath: shall I not drinke of the cuppe which my father hath geuen me? Then the company and the captaine, and the ministers of the Jewes, toke Jesus, and boũd him, and ledde him awaye to Annas fyrste, for he was father in lawe to Cayphas, whiche was the hye Priest the same yeare. Cayphas was he that gaue counsayle to the Jewes, that it was expedyent that one man shoulde dye for the people. And Symon Peter folowed Jesus, and so did another Disciple: that Disciple was knowen to the hye Priestе, and wente in with Jesus vnto the palace of the hye Priestе But Peter stoode at the doore wythoute. Then wente out that other Disciple (which was knowen to the hie Priest) & spake to ỹ Damosell that kept the doore, & brought in Peter. Then said the Damosel ỹ kept ỹ doore vnto Peter.

Art not thou also one of thys mans dysciples? he sayde: I am not. The seruauntes and mynysters stode there, which had made a fyre of coales: for it was cold, and they warmed themselues. Peter also stode amonge them and warmed himselfe. The hie Priest then asked Jesus of his Dysciples, and of his doctrine. Jesus aunswered hym: I spake openly in the worlde: I euer taught in the Synagogue, and in the temple whyther all the Jewes haue resorted, and in secrete haue I said nothing. Whye askeste thou me? Aske them whyche heard me, what I said vnto them. Beholde, they can tell what I said. When he had thus spoken, one of the ministers which stode by, smote Jesus on the face saying: Aunswerest thou the hye Priest so? Jesus aunswered him: If I haue euil spoken, beare witnes of the euyll: But if I haue well spoken, whye smytest thou me? And Annas sent him bound vnto Cayphas the hye Priest. Symon Peter stoode and warned himselfe. Then sayd they vnto hym. Art not thou also one of his disciples? He denyed it, and said: I am not. One of the seruaūtes of the hye Priestes, (hys cosyn, whose eare Peter smote of) said vnto hym: did not I see thee in the garden with him? Peter therfore denyed agayne, and immediatly the Cocke krewe. Then led they Jesus from Caiphas, into the hal of iudgement. It was in the morninge, and they themselues wente not into the iudgement hall, lest they shoulde be defyled, but that they myghte eate the Passeouer. Pylate then went out to them, and saide: what accusation bryng ye agaynst this man? They aunswered, and sayd vnto him, yf he were not an euil doer,

doer, we would not haue deliuered him vnto thee. Then sayd Pilate vnto them: take ye hym & iudge hym after your owne lawe. The Jewes therefore sayde vnto him: It is not lawefull for vs to putte anye man to death, that the woordes of Jesus myghte be fulfylled, whych he spake, sygnifyinge what death he should dye. Then Pilate entred into the iudgemente hall agayne, and called Jesus, and sayd vnto hym. Arte thou the kynge of the Jewes? Jesus aunswered: sayest thou that of thy selfe, or dyd other tell it thee of me? Pylate aunswered: Am I a Jewe? Thyne owne nacyon and hie priestes haue deliuered the vnto me, what hast thou doone? Jesus aunswered: my kyngdome is not of thys woorlde: yf my kyngdome were of thys woorlde, then woulde my mynysters surelye fight, that I should not be deliuered to the Jewes but now is my kingdome not from hence. Pylate therfore sayd vnto hym: Arte thou a kynge then? Jesus aunswered: thou sayest that I am a kynge. For this cause was I borne, & for this cause came I into the woorld, that I should beare witnes vnto the trueth. And al that are of the trueth, heare my voyce. Pilate sayde vnto hym: what thyng is trueth? And when he had said this, he went out againe vnto the Jewes, and sayeth vnto them: I fynd in him no cause at al, ye haue a custome that I shoulde delyuer you one looce at Easter: will ye that I looce vnto you the kynge of the Jewes? Then cryed they al agayne, saying: Not hym, but Barrabas: the same Barrabas was a murtherer. Then Pylate tooke Jesus therefore, and scourged him. And ỹ souldiers wound a crowne of thornes

and put it on hys head. And they dyd on hym a purple garment, and came vnto hym, and sayde: Hayle kyng of the Iewes, and they smote hym on the face. Pilate went forth agayne, and sayd vnto them: beholde, I bryng him forth to you, that ye maye know that I fynde no faulte in hym. Then came Iesus forth wearynge a crowne of thorne, and a robe of purple. And he saith vnto them: beholde the man. When the Priestes therefore and the ministers saw him, they cryed, Crucifye hym, Crucifye hym. Pylate sayeth vnto them: take ye him and crucifie him, for I finde no cause in him. The Iewes aunswered him: we haue a lawe, and by our law he ought to dye, because he made himselfe the sonne of GOD. When Pilate heard that saying, he was the more afrayd, and went againe into the iudgemente hall, and sayde vnto Iesus: whence art thou? But Iesus gaue him none aunswere. Then sayde Pylate vnto hym. Speakest thou not vnto me? knowest thou not that I haue power to crucifye thee, and haue power to loose thee? Iesus aunswered: Thou couldest haue no power at all agaynste mee, excepte it were geuen thee frō aboue: Therfore he that deliuered me vnto thee, hath ỹ more synne. And from thencefoorth sought Pylate meanes to loose hym: but the Iewes cryed, saying: if thou let hym goe, thou art not Ceasars frende: for whosoeuer maketh hym selfe a kynge, is agaynste Ceasar. When Pylate hearde that sayinge, he brought Iesus forth, and sat downe to geue sentence in a place that is called the pauement, but in the Hebrue tongue, Gabbatha. It was the preparing day of Easter, about

the

the sixte houre. And he sayeth vnto the Jewes: behold your kyng. They cryed, saying: away with him, away with him, crucifye hym. Pylate sayth vnto them: shall I crucifie your kynge? The hye priestes answered: we haue no kyng but Ceasar. Then delyuered he hym to them to be crucyfyed. And they tooke Jesus and led him awaye, and he bare his crosse, and went forth into a place which is called the place of dead mens sculles: but in Hebrue Golgotha: where thei crucified him, and two other with hym, on eyther side one, and Jesus in the myddest. And Pylate wrote a tytle and put it vpon the crosse. The writinge was, Jesus of Nazareth kynge of the Jewes. This tytle read many of the Jewes: for the place where Jesus was crucyfied, was nere to the cytye. And it was wrytten in Hebrue, Greke, and Latin. Then sayde the hye priestes of the Jewes to Pilate: write not kyng of the Jewes, but that he sayde: I am kynge of the Jewes. Pylate answered: what I haue written that I haue written. Then the souldiers, when they had crucified Jesus, toke his garmentes, and made foure partes, to euery souldyer a parte, and also hys coate. The coate was wythout seame, wrought vpon throughoute. They sayd therefore among themselues: let vs not deuyde it, but caste lottes for it who shall haue it, that the scrypture mighte be fulfylled, saying: They haue parted my rayment among them, & for my coate did thei cast lottes. And the souldiers did such thinges in dede. There stode by ỹ crosse of Jesus, his mother, & hys mothers sister, Mary ỹ wife of Cleophas, & Mary Magdalene. whē Jesus therfore saw his mother,

and the disciple, whom he loued, stãdyng, he sayth vnto his mother: woman behold thy sonne. Then sayde he to the dyscyple: beholde thy mother. And frome that houre the dyscyple tooke her for hys owne.

After these thinges, Jesus knowynge that all thynges were nowe perfourmed, that the scrypture might be fulfylled, he said: I thyrst. So there stoode a vessell by full of vynegre: therefore they filled a sponge with vineger, and wound it about with Isope, & put it to his mouthe. Assone as Jesus then receiued of the vinegre, he sayd: It is fynished, and bowed is head, and gaue vp the ghost. The Jewes therefore, because it was the preparyng of the Sabboth, that the bodies shoulde not remayne vppon the crosse on the Sabboth daye (for that Sabboth day, was an hye day) besought Pylate that theyr legges myghte be broken, and that they myght be taken downe. Then came the souldyers and brake the legges of the first, and of the other whyche was crucified with hym. But when they came to Jesus, and sawe that he was dead already, thei brake not his legges: but one of the souldiours with a speare thruste him into the side, and forthwith there came out bloud and water. And he that saw it bare record, and his record is true. And he knoweth that he sayeth true, that ye might beleue also. For these thinges were done that the scrypture should be fulfylled: ye shall not breake a bone of him.

And agayne another scripture sayth: they shall loke vppon him whome they haue pearsed. After thys Joseph of Aramathia (whyche was a dyscyple

tiple of Jesus, but secretly for feare of the Jewes) besoughte Pylate that he myght take downe the body of Jesus. And Pylate gaue hym lycence. He came therefore and tooke the body of Jesus. And there came also Nichodemus (which at the beginnynge came to Jesus by nyghte) and brought of Myrre and Aloes myngled together, aboute an hundreth pounde weight. Then toke they the body of Jesus, and wound it in linnen clothes with the Odours, as the maner of the Jewes is to burye. And in the place wher he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde: There layde they Jesus therefore because of the preparyng of the Sabboth of the Jewes, for the Sepulchre was nye at hande.

Easter Euen.

☞ The Epistle.

IT is better (yf the wil of God be so) that ye suffre for well doynge then for euil doing. Forasmuch as Christ hath once suffred for sinnes, the iust for the vniuste, to bring vs to God: and was killed as perteining to the flesche, but was quickened in the spirite. In which spirite he also wente and preached to the spirites that were in prison, whyche sometyme had bene disobedient, when the long sufferyng of God was once loked for, in the dayes of Noe, whyle the Arke was a preparing: wherein a fewe, that is to saye, eyghte soules were saued by the water, lyke as Baptisme also now saueth vs: not the putting away

1. Pet. iii.

away of the fylth of the flesshe, but in that a good conscyence consenteth to God by the resurrection of Jesus Chryst, whyche is on the ryght hande of god, and is gone into heauen: Aungels, powers, and mighte, subdued vnto him.

¶ The Gospell.

Mathewe. xxvii.

WHen the euen was come, there came a ryche man of Aramathia, named Joseph, whych also was Jesus disciple. He went vnto Pilate and begged the body of Jesus. Then Pilate commaunded the body to be deliuered. And when Joseph hadde taken the body, he wrapped it in a cleane linnen cloth, and layd it in his newe toumbe, whiche he had hewen out, euen in the rocke, and rolled a great stone to the doze of the Sepulchze, and departed. And there was Mary Magdalene and the other Mary, sittinge ouer agaynst the Sepulchze. The next day that foloweth the daye of prepartinge, the hygh Priestes and Phariseys came together vnto Pylate, sayinge: Sir, we remember that thys deceiuer saied while he was yet alyue: After thzee dayes I wyll ryse againe. Commaunde therefoze that the Sepulchze be made sure vntil the thyzd day, lest hys disciples come and steale him away, and saye vnto the people, he is rised from the dead: and the laste errour shalbe wozse then the first. Pilate said vnto them: ye haue a watche, go youre waye, make it as sure as ye can. So they went and made the Sepulchze sure with the watchmen, and sealed the stone.

Easter

Easter day.

At morning prayer in stede of the psalme. O come let vs. &c. These Anthemes shalbe songe or sayd.

CHryste rysing agayne from the dead, nowe dieth not. Death from hēceforth hath not power vpon him. For in that he dyed, he dyed but once to put away sinne: but in that he lyueth, he liueth vnto God. And so lykewyse, counte youre selues dead vnto sinne, but lyuinge vnto God, in Chryst Jesus our Lord.

CHryste is rysen agayne the fyrst fruites of them that slepe: for seing that by mā came death, by man also commeth the resurrection of the dead. For as by Adam all men do die, so by Chryst, al men shalbe restored to lyfe.

The Collecte.

ALmightie god, which through thy onely begotten sonne Jesus Chryste, haste ouercome death, and opened vnto vs the gate of euerlasting lyfe: we humblye beseche thee, that as by thy specyall grace preuentynge vs, thou doest put in our mindes good desires: so by thy continuall helpe, we maye brynge the same to good effecte, through Jesus Chryste our lorde: who lyueth and raygneth. &c.

The Epistle.

IF ye be rysen agayne wyth Chryste, Colo. iii.
seke those thinges which are aboue, where Chryst sytteth on ỹ right hād of God. Set your affectyon on heauenly thynges, and not on earthly thinges. For ye are dead, & your life is hid w̄ Chryst in god. Whēsoeuer Chryst (which is our life) shal shew ỹmselfe, thē shal ye also appeare with

with him in glorye. Mortifie therfore youre earthy membres, fornication, vncleannesse, vnnaturall luste, euyll concupiscence, and couetousnes, whiche is worshyppynge of Idolles: for whyche thynges sake, the wrathe of God vseth to come on the childzen of vnbelief, among whom ye walked sometyme when ye lyued in them.

℣ The Gospell.

John.xx. THe fyrst daye of the Sabbothes came Mary Magdalen early (when it was yet darke) vnto the Sepulchre, and sawe the stone taken away from the graue. Then she ranne and came to Symon Peter, and to the other disciple whom Jesus loued, and sayth vnto them: thei haue taken away the Lorde out of the graue, and we cannot tell where they haue layde him. Peter therfore wente forth, and that other dyscyple, and came vnto the Sepulchre. They ranne both together, and that other disciple dyd outrunne Peter, and came firste to the Sepulchre. And whē he had stouped downe, he sawe the lynnen clothes lying, yet went he not in. Then came Symon Peter folowinge him, and wente into the Sepulchre, and sawe the lynnen clothes lye, and the napkin that was about his head, not lyinge wyth the lynnen clothes, but wrapped together in a place by it self. Then wēt in also that other dyscyple which came fyrste to the Sepulchre, and he sawe and beleued. For as yet they knewe not the Scrypture that he should rise agayne from death. Then the disciples went away agayne to their owne home.

Monday

¶ Monday in Easter Weke.

¶ The Collecte.

ALmighty god, whiche thrǒugh thy onely begotten sonne Jesus Chryste, haste ouercome death, and opened vnto vs the gate of euerlasting lyfe: we humbly beseech thee, that as by thy special grace preuenting vs, thou doest put in our mindes good desires, so by thy continual help, we may bring the same to good effect, thrǒugh Jesus Christ our lǒrd: who liueth and raigneth, &c.

The Epistle.

PEter opened his mouth, and said: of a trueth I perceiue that ther is no respect of personnes with god: but in al people, he that feareth him and worketh ryghteousnes, is accepted wyth hym, ye knowe the preachinge that god sent vnto the childrẽ of Israell, preaching peace by Jesus Christ which is Lǒrd ouer al thinges: which preaching was publyshed thrǒughout all Jewry (and began in Galile, after the Baptisme which Johm preached) how God annointed Jesus of Nazareth with the holy ghost, and with power. Whyche Jesus went about doinge good, and healyng al that were oppressed of the deuyll, for God was wyth him. And we are witnesses of all thinges whyche he did in the land of the Jewes, and at Jerusalem whom they slewe and hanged on tree. Hym God rayled vp the thyrde day and shewed hym openly, not to al the people, but to vs witnesses (chosen before of god for the same intente) whyche dyd eate Actes. x.

and

and drynke wyth hym after he arose from death. And he commaũded vs to preach vnto the people, and to testifye that it is he whyche was ordeyned of god to be the iudge of the quycke and the dead. To hym geue all the prophetes wytnesse, that throughe his name, whosoeuer beleueth in hym, shall receiue remission of synnes.

¶ The Gospell.

Luk. xxiiii.

Beholde, two of the dysciples went that same daye to a towne called Emaus, whiche was from Jerusalem about. lx. furlonges: and they talked together of all the thynges that had happened. And it chaunced whyle they commoned together and reasoned, Jesus himselfe drewe nere, and wente with them. But their eyes were holden that thei should not know him. And he sayd vnto them: what maner of communycatyons are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) aunswered and said vnto him: art thou only a straũger in Jerusalem, and haste not knowen the thynges whyche haue chaunced there in these dayes? he said vnto them: what thinges? And they sayd vnto him: of Jesus of Nazareth, whiche was a prophete, mighty in dede and worde before god and al the people: and howe the hye priestes and oure rulers delyuered him to be condemned to death, and haue crucified him. But we trusted that it had bene he, whyche shoulde haue redemed Israell. And as touchinge all these thynges, to day is euen the thirde

daye

daye that they were done, yea and certayne women also of ourcompany made vs astonied, which came earlye vnto the Sepulchre, and founde not his body: and came, saying that thei had sene a vision of Aungels, whiche sayd that he was alyue. And certayne of them which were wyth vs, went to the Sepulchre, and found it euen so as the women had saied, but him they saw not. And he said vnto them: O fooles and slowe of heart, to beleue all that the Prophetes haue spoken. Ought not Christ to haue suffered these thinges, and to entre into his glorye? And he began at Moyses and all the Prophetes, and enterpreted vnto them in all scryptures which were wrytten of him. And they drewe nye vnto the towne whyche they went vnto. And he made as though he woulde haue gone further. And they constrayned him saying: Abide with vs, for it draweth towardes nighte, and the day is farre passed: And he went in to tarye wyth them. And it came to passe as he sat at meate with them, he toke bread and blessed it, and brake, and gaue to them. And their eies were opened, & they knew him, and he vanished out of their sight. And thei said betwene themselues: did not our hartes burne wythin vs whyle he talked wyth vs by the way, and opened to vs the Scriptures? And they rose vp the same houre and returned to Jerusalem, and found the eleuen gathered together, and them that were with them, saying: the Lorde is risen in dede, and hath appeared to Symon. And they tolde what thynges were done in the waye, and howe they knewe him in breaking of bread.

Tuesday

¶ Tuesday in Easter Weeke.

¶ The Collect.

ALmighty father, which hast geuen thy only sonne to dye for oure synnes, and to ryse agayne for our iustification: Graunt vs so to put awaye the leauen of malyce and wyckednes, that we maye alwaye serue thee in purenes of lyuing and trueth: through Jesus Christ our Lord.

¶ The Epystle.

Actes. xiii

YE men and brethren, Chyldren of the generacyon of Abraham, and whosoeuer amonge you feareth god: to you is this word of saluacion sent. For the inhabyters of Jerusalem and their rulers, because they knewe him not, nor yet the voyces of the Prophetes, which are read euerye Sabboth daye, they haue fulfylled them in condemnyng him. And when thei found no cause of death in hym, yet desyred they Pylate to kyll hym. And when they had fulfylled all that were wrytten of him, they toke him downe from the tree, and put him in a Sepulchre. But God rayled him agayne from death the thyrde day, and he was sene many dayes of them whiche went with him from Galile to Jerusalem, whyche are wytnesses vnto the people. And we declare vnto you, howe that the promyse (whiche was made vnto the fathers) god hath fulfylled vnto their chyldren, (euen vnto vs) in that he rayled vp Jesus agayne. Euen as it is written in the second Psalme: thou art my sonne, thys daye haue I begotten thee. As concernynge that he rayled him vp from death, nowe no more to returne to corrupcyon, he sayde on thys wyse.

The

The holy promises made to Dauyd, wyll I geue faithfully vnto you. Wherfore he saith also in an other place: Thou shalt not suffer thine holy to se corruption. For Dauyd (after that he had in his tyme fulfylled the wyll of God) fell on slepe, and was layde vnto his fathers, and sawe corruptiō. But he whom God raysed agayne, sawe no corruption. Be it knowen vnto you therfore (ye men and brethren) that through this man is preached vnto you forgeuenesse of sinnes, and that by hym all that beleue are iustified from al thynges, from whiche ye coulde not be iustyfyed by the lawe of Moises. Beware therefore, least that fall on you which is spoken of in the Prophetes: beholde ye despisers, and wonder, and perysshe ye: for I doe a worke in your dayes, whiche ye shall not beleue though a man declare it vnto you.

¶ The Gospell.

IEsus stode in the middes of his disciples and said vnto them: peace be vnto you: It is I, feare not. But they were abasshed and afrayde, and supposed that thei had sene a spirite. And he sayde vnto them: why are ye troubled, and why do thoughtes aryse in your heartes? Beholde my handes and my feete, that it is euen I my selfe. Handle me and see, for a spirite hath no flesshe and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes and his feete. And whyle they yet beleued not for ioy, and wondred, he sayd vnto them: haue ye heare any meate? And they offred hym a piece of a broyled fisshe, & of an hony combe. And he toke it, and dyd eate before them. And he Luk. xxiiii

sayde vnto them: these are the wordes whiche I spake vnto you, whyle I was yet with you: That all must nedes be fulfylled, whyche were written of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that they myghte vnderstande the Scriptures, and sayde vnto them. Thus it is wrytten, and thus it behoued Chryste to suffre, and to ryse agayne from death the third day, and that repentaunce and remyssyon of sinnes, shoulde be preached in his name amonge all nacyons, and muste begin at Jerusalem. And ye are witnesses of these thinges.

The fyrst Sunday after Easter.

The Collecte.

Almighty god, &c. As at the Communion on Easter day.

☞ The Epistle.

1. Iohn. v. All that is borne of God ouercōmeth the worlde. And thys is the victorye that ouercommeth the worlde, euen our fayth. Who is he that ouercommeth the worlde, but he that beleueth that Jesus is the sonne of god. This Jesus Chryste is he that came by water and bloud, not by water only, but by water & bloud. And it is the spirite that beareth witnes, because the spirite is trueth. For there are three whyche beare recorde in heauen: the father, the worde, & the holy ghost: and these three are one. And there are three which beare record in earth: the spirite, and water and bloud: and these three are one. If we receiue the wytnesse of men, the wytnesse of God

God is greater. For this is the witnes of god ẏ is greater, whiche he testified of his sonne. He that beleueth on the sonne of God, hath the witnes in him selfe. He that beleueth not God, hath made him a lier, because he beleueth not the record that God gaue of his sonne. And thys is the recorde, howe that God hath geuen vnto vs eternall lyfe, and this lyfe is in hys sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

The Gospell.

THe same day at nyght, whyche was the John. xx.
firste day of the Sabbothes, whē the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stode in the middes, and sayd vnto them: Peace be vnto you. And when he had so sayde, he shewed vnto them his handes and his syde. Then were the disciples gladde when they sawe the Lord. Then sayd Iesus to them againe. Peace be vnto you. As my father sent me, euen so send I you also. And when he had sayde these wordes, he breathed on them, and said vnto them: receyue ye the holy ghoste. Whosoeuers synnes ye remitte, thei are remitted vnto them. And whosoeuers sinnes ye retayne, they are retayned.

The second Sunday after Easter.

The Collecte.

ALmyghtye God, whyche haste geuen thy holye sonne to be vnto vs both a sacrifyce for synne,

and also an example of godly lyfe: Geue vs the grace that we may alwayes most thankefully receiue that his inestimable benefite, and also dayly endeuour our selues to folowe the blessed steppes of his most holy lyfe.

¶ The Epystle.

1. Pette. ii

THis is thanke worthy, yf a man for conscience towarde God, endure grieke, and suffre wrong vndeserued. For what prayse is it, yf when ye be buffeted for your faultes, ye take it pacientlỹ. But and yf when ye doe well, ye suffre wronge and take it pacientlỹ, then is there thanke with God. For hereunto verely were ye called. For Christ also suffered for vs, leauing vs an ensample that ye shold folow his steppes, which did no sinne, neither was their guile founde in his mouth: which when he was reuyled, reuyled not agayne: when he suffered, he threatened not: but committed the vengeaunce to hym that iudgeth righteously, whiche his owne selfe bare our synnes in his bodye on the tree, that we beynge delyuered from sinne, shoulde lyue vnto righteousnesse. By whose strypes ye were healed. For ye were as shepe goyng astraye, but are nowe turned vnto the shepeheard, and byshoppe of your soules.

¶ The Gospell.

Iohn. x.

CHrist said vnto his disciples: I am the good shepeheard: a good shepeheard geueth his lyfe for the shepe. An hyred seruaunt, & he which is not the shepeheard (neither the shepe are his owne) seeth the wolfe cõmyng, & leaueth the shepe and fleeth, and the wolfe catcheth & scatte-

reth

reth the shepe. The hyred seruaunt fleeth because he is an hired seruaunt, & careth not for the shepe. I am the good shepeheard, & knowe my shepe, and am knowen of mine. As my father knoweth me, euen so knowe I also my father. And I geue my lyfe for the shepe: and other shepe I haue whiche are not of this folde. Them also muste I bryng, and they shall heare my voyce, and there shalbe one folde and one shepehearde.

¶ The thyrd Sunday after Easter.

¶ The Collect.

ALmyghtie God, whiche shewest to all men that be in errour, the lyght of thy trueth, to the entent that they maye returne into the way of righteousnesse: Graunt vnto al them that be admitted into the felowshyp of Christes religion, that they may eschewe those thynges that be contrary to theyr profession, and folowe all suche thynges as be agreable to the same: through our Lorde Iesus Christ.

¶ The Epystle.

DEerely beloued, I beseche you as strangers and pylgremes, abstayne from fleshely lustes, which fight against the soule: and se that ye haue honest conuersation among the gentyles, that whereas they backebyte you as euyll doers, they may se your good workes, & praise God in the day of vilitacion. Submitte your selues therefore to euery mā for the Lordes sake, whether it be vnto the kynge as vnto the chiefe headde: eyther vnto rulers, as vnto them that are sent of hym for the pu- 1. Pet. ii.

punyshement of euyll doers, but for the laude of them that do well. For so is the wyll of God, that with well doyng, ye maye stop the mouthes of folyshe and ignorannt men: as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruauntes of God. Honour all men, loue brotherly felowshyp, feare God, honour the kyng.

¶ The Gospell.

John. xvi. IEsus said to his disciples: After a while ye shall not see me, and agayne after a whyle ye shall see me: For I go to the father. Then sayde some of hys discyples betwene them selues: what is this that he sayth vnto vs? after a whyle ye shall not see me, and agayne after a while ye shall see me, and that I go to the father? They sayde therefore: what is thys that he saith after a whyle? We can not tell what he sayth. Jesus perceyued that they woulde aske him, and sayde vnto them: ye enquire of this betwene your selues, because I sayde: after a whyle ye shall not see me, and agayne after a whyle ye shall see me. Verely, verely I say vnto you: ye shal weepe and lament, but contrarywyse, the worlde shall reioyce, ye shal sorowe, but your sorowe shall be turned to ioy. A woman when she trauayleth hath sorowe, because her houre is come. But as sone as she is delyuered of the chylde, she remembreth no more the anguishe, for ioy that a man is borne into the world. And ye nowe therfore haue sorowe: but I wyl see you agayne, & your heartes shall reioyce, and your ioy shall no man take from you.

The

¶The.iiii.Sunday after Easter.

¶ The Collecte.

ALmyghtie God, whiche doest make the mindes of all faithfull menne to be of one wyll: Graunt vnto thy people, that they may loue the thyng which thou commaundest, & desyre that which thou doest promyse: that emong the sundry and manyfolde chaunges of the worlde, our hartes may surely there be fixed, whereas true ioyes are to be founde: Through Christ our Lord.

¶ The Epystle.

EVery good gyft, and euery perfect gyft is from aboue, & commeth downe from the father of lightes, with whom is no variablenes, neyther shadow of chaūge Of his owne wil begat he vs wyth the word of trueth, that we should be the first fruit of his creatures. Wherfore (dere brethren) let euery man be swift to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that which is righteous before god. Wherfore lai apart al filthynesse, and superfluitye of maliciousnesse, and receiue with mekenes the worde that is grafted in you, which is able to saue your soules. Iames.i.

¶ The Gospell.

IEsus sayde vnto his disciples: now I go my way to him that sent me, and none of you asketh me whyther I goe. But because I haue sayde suche thynges vnto you, your hartes are full of sorowe. Neuertheless, I tell you the trueth; it is expedient for you that I goe awaye. John.xvi.

for yf I go not awaye, that comforter wyll not come vnto you. But yf I depart, I wyll send him vnto you. And when he is come, he wyll rebuke the worlde of sinne, and of ryghteousnesse, and of iudgement. Of sinne because they beleue not on me. Of righteousnesse, because I go to my father, and ye shal se me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many thynges to say vnto you, but ye can not beare them away nowe: howebeit, when he is come (which is the spirite of trueth) he wyll leade you into all trueth. He shall not speake of hym selfe, but whatsoeuer he shall heare, that shall he speake: and he wyll shewe you thynges to come. He shall glorifie me, for he shall receiue of mine, & shall shewe vnto you. All thynges that the father hath, are mine: therfore sayd I vnto you, that he shall take of mine, and shewe vnto you.

¶ The fifth Sunday after Easter.

The Collecte.

LOrde, from whom all good thynges do come: graunt vs thy humble seruauntes, that by thy holy inspiracion we maye thynke those thynges that be good, and by thy mercifull guydyng may perfourme the same, through our Lord Jesus Christ.

The Epystle.

James.i. SEe that ye be doers of the woorde, and not hearers only, deceiuyng your owne selues. For yf any man heare the word, and declareth not the same by his woorkes, he is lyke vnto a man beholdyng his bodely face in a glasse. For

assone as he hath loked on hym selfe, he goeth his waye, & forgetteth immediatly what his fashion was. But who so loketh in the perfect lawe of libertie, and continueth therin (yf he be not a forgetfull hearer, but a doer of the woorke) the same shalbe happy in his dede. If any man among you seme to be deuout, and refrayneth not his tongue but deceiueth his owne heart, this mans deuocio is in vayne. Pure deuocion, and vndefyled before God the father is this: to visite the fatherlesse & wydowes in theyr aduersitie, and to kepe hym selfe vnspotted of the worlde.

¶ The Gospell.

Verely, verely, I say vnto you: whatsoeuer ye aske the father in my name, he wyll geue it you. Hytherto haue ye asked nothyng in my name. Aske and ye shall receiue, that your ioy may be full. These thynges haue I spoken vnto you by prouerbes. The tyme wyll come, when I shall no more speake vnto you by prouerbes: but I shall shewe you playnely from my father. At that day shall ye aske in my name: And I say not vnto you, that I wyll speake vnto my father for you: For the father hym selfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the worlde. Agayne, I leaue the world and go to the father. His disciples said vnto him: Loe, nowe thou talkest playnely, and speakest no prouerbe. Nowe are we sure that thou knowest all thynges, and nedest not that any man shoulde aske thee any question: therefore beleue we that thou camest from God. Jesus aunswered them: nowe

Iohn. xvi.

nowe ye do beleue. Beholde, the houre draweth nye, and is already come, that ye shalbe scattered euery man to his owne, and shall leaue me alone. And yet am I not alone, for the father is wyth me. These wordes haue I spoken vnto you, that in me ye myght haue peace, for in the worlde shal ye haue tribulacion: but be of good cheere, I haue ouercome the worlde.

¶ The Ascention day.

¶ The Collecte.

GRaunt we beseche thee, almyghtie God, that lyke as we doe beleue thy only begotten sonne our Lorde to haue ascended into the heauens: so we may also in heart and mynde thyther ascende, and with him continually dwell.

☞ The Epistle.

Actes .i. IN the former treatyse (deare Theophilus) I we haue spoken of all that Iesus began to do and teache, vntyll the daye in whiche he was taken vppe, after that he through the holye ghoste, had geuen commaundementes vnto the Apostles, whom he had chosen, to whome also he shewed himselfe alyue after his passion (and that by manye tokens) appearynge vnto them fortye dayes, and speakyng of the kyngdome of God, and gathered them together, and commaunded them that they should not depart from Ierusalem, but to wayte for the promesse of the father, whereof (saith he) ye haue heard of me. For Iohn truelye baptised with water, but ye shalbe baptised with

the

the holy ghoste, after these fewe dayes. When they therefore were come together, they asked of hym saying: Lorde, wylt thou at thys tyme restore agayne the kyngdome of Israell? And he sayde vnto them: it is not for you to knowe the tymes or the seasõs which the father hath put in his owne power. But ye shall receiue power, after the holy ghoste is come vpon you. And ye shalbe witnesses vnto me, not onely in Jerusalem, but also in all Jewry, and in all Samaria, and euen vnto the worldes end. And when he had spoken these thinges, whyle they beheldē, he was taken vp on hye, and a cloude receyued hym vp out of theyr syght. And while thei loked stedfastly vp toward heauen as he went: beholde, twoo men stode by them in whyte apparell, whych also sayde: ye men of Galile, why stande ye gasynge vp into heauen? Thys same Jesus which is taken vp from you into heauen, shal so come, euen as ye haue sene hym go into heauen.

¶ The Gospell.

JEsus appeared vnto the eleuen as they sat at meate, and caste in theyr teeth their vnbeliefe and hardnesse of heart, because they beleued not thē which had sene that he was ryssen agayne from the dead: and he sayde vnto them. Goe ye into all the worlde, and preach the Gospell to all creatures: he that beleueth and is baptised shall be saued. But he that beleueth not shall be dampned: And these tokens shall followe them that beleue. Mar. xvi.

In

In my name they shall cast out deuyls, they shall speake with newe tongues, they shall driue away serpentes. And yf they drynke any deadly thynge it shall not hurt them. They shall lay theyr handes on the sicke, and they shall recouer. So then when the Lord had spoken vnto them, he was receiued into heauen, and is on the right hande of God. And they went forth, and preached euerye where, the Lorde worlkyng with them, and confirmyng the worde with miracles folowyng.

¶ The Sunday after the Ascention day.

¶ The Collecte.

O God the kyng of glory, whiche hast exalted thyne onely sonne Jesus Christ, with great triumph vnto thy kyngdome in heauen: we beseche thee leaue vs not comfortlesse, but sende to vs thine holy ghost to comfort vs, and exalt vs vnto the same place whither our sauiour Christe is gone before: who lyueth and raigneth. &c.

The Epistle.

1. Pet. iiii.

THe ende of all thynges is at hande: be ye therfore sobre, & watche vnto prayer. But aboue all thynges, haue feruente loue among your selues: for loue shall couer the multitude of sinnes. Be ye herberous one to another without grudgynge. As euery manne hath receiued the gyfte, euen so minister the same one to another, as good ministers of the manifolde graces of Godde. If any man speake, let hym talke as the wordes of God.

If

If any man miniſter, let hym do it as of the habilitie which God miniſtreth to him, that God in al thynges may be glorified, through Jeſus Chriſte, to whom bee prayſe and dominion for euer and euer. Amen.

¶ The Goſpell.

When the comforter is come whom I wil ſende vnto you from the father (euen the ſpirite of trueth, whiche procedeth of the father) he ſhall teſtifie of me. And ye ſhall beare witneſſe alſo, becauſe ye haue been with me from the beginninge. Theſe thynges haue I ſayde vnto you, becauſe ye ſhoulde not be offended. They ſhall excommunicate you: yea the tyme ſhall come, that whoſoeuer killeth you, wyl thynke that he doeth God ſeruice. And ſuch thinges wyll they do vnto you, becauſe they haue not knowen the father, neither yet me. But theſe thynges I haue tolde you, that when the time is come, ye may remember then that I tolde you. John. xv.

¶ Whytſonday.

The Collecte.

GOD, which as vpon this day haſt taught the heartes of thy faithfull people, by the ſendyng to them the lyght of thy holye ſpirite: Graunte vs by the ſame ſpirite to haue a ryght iudgement in all thynges, and euermore to reioyce in his holy comforte, through the merites of Chriſte Jeſu our ſauiour: who liueth and raigneth with thee in the vnitie of the ſame ſpirite, one God, worlde without ende.

The

The Epystle.

Actes. ii.

VVhen the fyftie dayes were come to an ende, they were all with one accord together in one place. And sodeynly there came a sounde from heauen, as it hadde ben the commyng of a myghtie wynde, and it fylled all the house where they satte. And there appeared vnto them, clouen tongues, lyke as they had ben of fyre, and it satte vpon eche one of them: and they were all fylled wyth the holye ghoste, and began to speake with other tongues, euen as the same spirite gaue them vtteraunce. Then were dwellyng at Jerusalē Jewes, deuout men, out of euerye nacyon of them that are vnder heauen. When thys was noysed about, the multytude came together, and were astonyed, because that euery manne heard them speake wyth his owne language. They wondred all and marueyled, saying amonge them selues: beholde, are not all these whiche speake of Galile? And howe heare we euery man hys owne tongue, wherein we were borne: Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia & of Jewry, and of Capadocia, of Pontus and Asia, Phrigia, and Pamphylia, of Egipte, & of ỳ parties of Libia, which is beside Sirene, and straungers of Rome, Jewes, and Proselites, Grekes, and Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospel.

John. xiiii

JEsus sayde vnto his disciples: yf ye loue me kepe my commaundementes (and I will pray the father, & he shal geue you another comforter

ter, that he may abide with you for euer: euen the spirite of trueth, whom the worlde can not receiue because the worlde seeth him not, neyther knoweth him. But ye knowe him, for he dwelleth with you, and shall be in you. I wyll not leaue you cōfortlesse, but wyll come to you, yet a litle whyle, and the worlde seeth me no more: but ye se me. For I lyue, and ye shall lyue. That day shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes, and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I wyll loue hym, and will shewe mine owne selfe vnto him. Judas saieth vnto him (not Judas Iscarioth) Lorde, what is done that thou wylte shewe thy selfe vnto vs, and not vnto the worlde? Jesus aunswered and sayd vnto them: yf a man loue me, he will kepe my sayinges, and my father will loue him, and we wyll come vnto hym, and dwel with him. He that loueth me not, kepeth not my sayinges. And the word which ye heare is not mine, but ꝑ father which sent me. These thinges haue I spoken vnto you, being yet present wꝫ you. But the comforter which is the holy ghost, whom my father wil send in my name, he shal teach you al thinges, & bring al thinges in your remēbrance whatsoeuer I haue said vnto you. Peace I leaue wꝫ you: my peace I geue vnto you. Not as ꝑ world geueth, geue I vnto you. Let not your heartes be greued, neither feare, ye haue hard how I said vnto you: I go, & come againe vnto you. If ye loued me, ye would verely reioyce, because I sayd, I go vnto the father. For the father is greater then I.

And

And now haue I ſhewed you before it come, that when it is come to paſſe, ye myght beleue. Hereafter wil I not talke many wordes vnto you. For the prince of this world commeth, & hath nought in me. But that the worlde maye knowe that I loue the father. And as the father gaue me commaundement, euen ſo do I.

¶ Monday in Whitſon Weke.

¶ The Collecte.

God which. &c. (As vpon whitſonday.

☞ The Epiſtle.

Acte. x. THen Peter opened his mouth, and ſayde: of a trueth I perceiue that there is no reſpect of perſons with God: but in all people, he that feareth hym, and worketh righteouſnelle, is accepted with hym. ye knowe the preachyng that God ſent vnto the children of Iſraell, preachynge peace by Ieſus Chriſte whiche is Lorde ouer all thynges: whiche preachyng was publyſhed thoroughout all Iewrye (and began in Galile after the baptiſme whiche Iohn preached) howe God annoynted Ieſus of Nazareth with the holye ghoſte and with power. Whiche Ieſus wente about, doyng good, and healyng all that were oppreſſed of the deuyl. For God was with hym. And we are witneſſes of all thynges whiche he dyd in the lande of the Iewes and at Ieruſalem, whom they ſlewe and hanged on a tree: Hym God raiſed vp the thyrd day, & ſhewed hym openly, not to all the people, but vnto vs witneſſes (choſen before of God for the ſame intent) whiche dyd eate and drynke with hym after he arole from death. And

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he commaunded vs to preach vnto the people, and to teſtify that it is he, which was ordayned of god to be the iudge of quicke and dead. To him geue al ỹ prophetes witnes, that through his name whoſoeuer beleueth in him, ſhall receyue remiſſion of ſinnes. While Peter yet ſpake theſe wordes, the holy ghoſt fell on all them whiche heard the preachinge. And they of the circumciſion whiche beleued, were aſtonyed, as many as came with Peter, becauſe that on the Gentyles alſo was ſhed out the gifte of the holy ghoſt. For they hearde them ſpeake with tongues, & magnifie god. Then anſwered Peter: can any mã forbid water that theſe ſhoulde not be baptyſed whych haue receyued the holy ghoſte aſwell as we? And he commaunded them to be baptiſed in the name of the lord. Then prayed they him to tary a fewe dayes.

¶ The Goſpell.

SO god loued the worlde, that he gaue his only begotten ſonne, that whoſoeuer belieueth in hym, ſhould not peryſhe, but haue euerlaſtinge lyfe. For god ſent not his ſonne into the world to condemne the worlde, but that the worlde through hym myghte be ſaued. But he that beleueth on him, is not condemned. But he that beleueth not, is condemned alreadye, becauſe he hath not beleued in the name of ỹ only begotten ſonne of God. And this is the condemnacion, that light is come into the worlde, and men loued darkenes more then lyght, becauſe their dedes were euyll. For euery one that euyll doeth, hateth the lyght, John. iii.

neyther commeth to the lyght, lest his dedes shuld be reproued. But he that doth the trueth, cōmeth to the lyght, that his dedes may be knowen, howe that they are wrought in God.

The tuesday after Whitsonday.

The Collect.

God which, &c. As vpon whitsonday.

¶ The Epystle.

Acte. viii. When the Apostles whyche were at Jerusalem, heard saye that Samaria had receyued the worde of god, they sent vnto them Peter & John. Which whē thei were come downe. prayed for them that they myghte receyue the holy ghost. For as yet he was come on none of them, but thei were baptised onely in the name of Christ Jesu. Then layed they theyr hādes on them, and they receyued the holy ghost.

The Gospell.

John. x. Verely, verely I saye vnto you, he that entreth not in by the doore into the shepe folde, but clymeth vp some other way, the same is a theefe and a murtherer. But he that entreth in by the doore, is the shepehearde of the shepe. To hym the porter openeth, and the shepe heare hys voice, and he calleth his owne shepe by name, and leadeth them out. And when he hath sente forth his owne shepe, he goeth before them, & the shepe folowe him: for they know his voyce. A straunger wyll they not folowe, but wil flee from hym, for they knowe not the voyce of straungers. Thys

Prouerbe

Prouerbe spake Jesus vnto them, but they vnderstoode not what thinges they were whyche he spake vnto them. Then sayde Jesus vnto them agayne: Uerely, verely, I saye vnto you: I am the doze of the shepe. All (euen as many as came befoze me) are theues and murtherers, but the shepe dyd not heare them. I am the doze, by me if any entre in, he shalbe safe, and shall go in and out, and find pasture. A theefe commeth not but foz to steale, kil, and destroy. I am come that they maye haue lyfe, and that they myght haue it moze aboundauntlye.

Trinitie Sunday.

The Collect.

Almyghtie and euerlastynge God, whyche hast geuen vnto vs thy seruauntes, grace by the cõfession of a true fayth to acknowledge the glozye of the eternall Trinitye, and in the power of the deuyne Maiestye to wozshyppe the vnitye: wee beseche thee, that through the stedfastnesse of thys fayth we may euermoze be defended from al aduersitie, whyche lyuest and reygnest one god, wozld without ende. Amen.

The Epystle.

After this I loked, and behold, a doze was open in heauen, and the fyrste voyce whyche I hearde, was as it were of a trumpet talking with me, whyche saide: come vp hyther, and I will shewe thee thinges whych must be fulfylled hereafter. And immediatly I was in the spirite. And behold, a seate was set in heauẽ, & one sat on the seate. And he ẏ sat was to loke vpõ, Apo. iiii.

lyke vnto a Jaſper ſtone, and a Sardyne ſtone. And there was a rainbow about the ſeat, in ſight like vnto an Emerauld. And about the ſeate were xxiiii. ſeates. And vpō the ſeates. xxiiii. elders ſitting, clothed in white rayment, and had on theyr heades crownes of gold. And out of the ſeate procoded lightninges, and thunderinges, and voyces: and there were ſeuen lampes of fyre burnyng before the ſeate, which are the ſeuen ſpirites of god. And before the ſeate, there was a ſea of glaſſe like vnto Chriſtall: and in the myddes of the ſeate and rounde aboute the ſeate, were foure beaſtes full of eyes before and behynde. And the fyrſte beaſte was like a Lion, and the ſecond beaſt like a Calfe: and the third beaſte had a face as a man: and the fourth beaſt was like a flying Egle. And the foure beaſtes had eche of them ſixe wynges about him, and they were full of eyes wythin. And they dyd not reſt day neyther nyght, ſaying: Holy, holy, holy, Lorde God almightie, whiche was and is, and is to come. And when thoſe beaſtes gaue glorye and honour, and thankes to hym that ſat on the ſeate (whych lyueth for euer and euer) the. xxiiii. elders fel down before him that ſat on the throne. and worſhipped him that lyueth for euer, and caſt theyr crownes before the throne, ſaying: thou art worthy, O lorde (our god) to receyue glory and honour, and power: for thou haſt created al thinges. and for thy wylles ſake they are, and were created.

The goſpel.

The



Here was a man of the Phary- Iohn. iii.
seys named Nychodemus, a ru-
ler of the Iewes. The same came
to Iesus by night, and saide vn-
to hym: Rabbi, we knowe that
thou arte a teacher come from
God: for no man coulde doe such
myracles as thou doest, excepte
God were w̄ hym. Iesus aūswered, and saied vnto
him: Uerely, verely, I say vnto thee: except a man
be borne from aboue, he cannot see the kyngdome
of God. Nichodemus sayde vnto him: howe can a
man be borne when he is olde? can he entre into
his mothers wombe and be borne agayne? Iesus
aunswered: verely, verely, I saye vnto thee, except
a man be borne of water, and of the spirite, he can
not enter into the kingdome of God. That which
is borne of the flesche, is flesche: And that whiche is
borne of the spirite, is spirite. Meruaile not thou
that I saied to thee, ye must be borne from aboue.
The wynde bloweth where it lusteth, and thou
hearest the sounde thereof, but thou canst not tell
whence it commeth nor whither he goeth: So is
euerye one that is borne of the spirite. Nychode-
mus aunswered, and sayd vnto him: how cā these
thinges be? Iesus aunswered, and said vnto him:
arte thou a mayster in Israell, and knowest not
these thinges? Uerely, verely, I say vnto thee: we
speake that we knowe, and testifye that we haue
seene, and ye receyue not our witnesse, yf I haue
tolde you earthly thinges, and ye beleue not: how
shall ye beleue if I tell you of heauenly thynges?
And no man ascendeth vp to heauē, but he ẏ came

downe from heauen, euen the sonne of mā which is in heauen. And as Moises lyft vp the serpente in the wyldernesse, euen so must the sonne of man be lyfte vp: that whosoeuer beleueth in hym, peryshe not, but haue euerlastyng lyfe.

¶ The first Sunday after Trinitie Sunday.

The Collect.

GOD the strength of all them that trust in thee, mercifully accepte our prayers: And because the wekenes of our mortal nature can do no good thyng without the: graunt vs the helpe of thy grace, that in kepyng of thy cōmaundementes, we may please thee bothe in wyll and dede; through Jesus Christe our Lorde.

¶ The Epystle.

1. Joh. iiii. DEerely beloued, let vs loue one another for loue cōmeth of god. And euery one that loueth is borne of god, & knoweth god. He that loueth not, knoweth not god: for God is loue. In this appeareth the loue of god to vsward, because that God sent his only begotten sonne into the world, that we myght liue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to bee the agreemente for our synnes. Dearely beloued, yf god so loued vs, we ought also one to loue another. No man hath sene god at any tyme. If we loue one another, god dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in hym and he in vs, because he hath geuen vs of his spirite. And we haue sene,

and

and do testifie that the father sent the sonne to be the Sauiour of the world: whosoeuer confesseth that Jesus is the sonne of God, in hym dwelleth God and he in God. And we haue knowen and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in god, and God in him. Herein is the loue perfect in vs, that we should trust in the day of iudgement. For as he is, euen so are we in this world. There is no feare in loue, but perfecte loue casteth out feare, for feare hath paine fulnesse. He that feareth, is not perfect in loue. We loue hym, for he loued vs first. If a man say, I loue God, and yet hate his brother, he is a lyer. For howe can he that loueth not his brother whom he hath sene, loue God whom he hath not sene? And this commaundement haue we of him: that he which loueth God, should loue his brother also.

¶ The Gospell.

THere was a certayne ryche man whiche was clothed in purple and fyne whyte, and fared delicyously euery daye. And there was a certayne begger, named Lazarus, whiche laye at his gate full of sores, desyryng to be refreshed with the crummes which fel from the rich mans boarde, and no man gaue vnto hym. The dogges came also & liched his sores. And it fortuned that the begger dyed, and was caryed by the Aungelles into Abrahams bosome. The ryche man also dyed, and was buryed: And beynge in hell in tormentes, he lyfte vppe hys eyes, and sawe Abraham a farre of, and Lazarus Luke. xv.

in his bosome, and he cryed and sayde: Father Abrahaam haue mercye on me, and sende Lazarus, that he maye dippe the typpe of his finger in water & coole my tongue, for I am tormented in this flame. But Abrahaam saide: Sonne, remember that thou in thy life tyme receiuedst thy pleasure, and contrarywise Lazarus receyued payne. But nowe he is comforted, and thou arte punyshed. Beyonde all thys, betwene vs and you there is a great space set, so that they which would go from hence to you cannot, neyther maye come from thence to vs. Then he sayde: I praye thee therefore father, sende him to my fathers house, (for I haue fyue brethren) for to warne them, leste they come also into this place of tormente. Abrahaam sayde vnto hym: they haue Moyses and the Prophetes, let them heare them. And he sayd: nay father Abrahaam: but if one come vnto them from the dead, they will repent. He sayde vnto hym: yf they heare not Moyses and the Prophetes, neyther wil they belieue, though one rose from death agayne.

The second Sunday after Trinitie.

The Collecte.

LOrd make vs to haue a perpetual feare and loue of thy holy name: for thou neuer failest to helpe & gouerne them, whom thou doest bryng vp in thy stedfast loue. Graunt this. &c.

The Epistle.

Marueyle

Marueile not my brethren, though the worlde hate you. We knowe that we are translated from death vnto lyfe. because we loue the brethrē. He that loueth not hys brother, abydeth in death. Whosoeuer hateth hys brother, is a manslear. And ye know that no manslear hath eternal lyfe abiding in him. Hereby perceyue we loue, because he gaue his life for vs. and we ought to geue our liues for the brethren. But whoso hath thys worldes good, and seeth hys brother haue nede, and shutteth vp his compassyon from hym, howe dwelleth the loue of God in him? My babes, let vs not loue in word, neyther in tōgue: but in dede & in veritie. Hereby we knowe that we are of the verytye, and can quiete our heartes before hym. For if our heart condemne vs, god is greater then our hearte, & knoweth all thynges. Dearely beloued, if our heart condemne vs not, then haue wee trust to godward, and whatsoeuer we aske, we receyue of hym, because we kepe hys commaundementes, and do those thinges which are pleasant in his syght. And thys is hys commaundemente, that we belieue on the name of hys sonne Jesus Chryste, and loue one another as he gaue commaundemente. And he that kepeth hys commaundementes, dwelleth in him, and he in hym: and hereby we know that he abydeth in vs, euen by the spirite which he hath geuen vs. 1. Joh. iii.

The Gospell.

A certayne man ordeined a great supper, and bad many, and sent hys seruaunt at supper time, to say to them that were bidden: come, for Luke. xiiii

for all thynges are nowe readye. And they all at once beganne to make excuse. The fyrste sayde vnto hym: I haue bought a farme, and I must nedes goe and see it, I pray thee haue me excused. And another sayde: I haue bought fyue yoke of Oxen, and I go to proue them, I pray thee haue me excused. And another sayde: I haue maried a wyfe, and therfore I can not come. And the seruaunt retourned and brought his maister worde agayne thereof. Then was the good man of the house displeased, and sayde to his seruaũt: go out quickely into the stretes and quarters of the citie, and bryng in hyther the poore and feble, and the halte, and blynd. And the seruaunt sayd: Lord, it is done as thou hast commaunded, and yet there is roume. And the Lorde saide vnto the seruaunt: goe out vnto the hie wayes and hedges, and compel them to come in, that my house may be fylled. For I say vnto you that none of these men which were bidden shall taste of my supper.

¶ The thyrd Sunday after Trinitie.

The Collect.

LOrde we beseche thee mercifully to heare vs, and vnto whom thou hast geuen an hearty desyre to praye: graunt that by thy myghtie ayde we maye be defended: throughy Jesus Christ our Lorde.

The Epistle.

1. Petre. v

SUbmit your selues euery man one to another: knit your selues together in lowelynes of mynde. For God resisteth the proude, and geueth grace to the humble. Submitte your

selues

ſelues therefore vnder the myghtie hande of god, that he may exalte you when the tyme is come. Caſt al your care vpon hym, for he careth for you. Be ſober, and watche for your aduerſarie the deuyll, as a roaring Lion, walketh about, ſekynge whom he may deuoure, whom reſiſte ſtedfaſte in the fayth: knowyng that the ſame afflictions are appoynted vnto your brethren, that are in the worlde. But the god of all grace, which hath called vs vnto his eternall glory by Chriſt Jeſu, ſhall his owne ſelfe (after that ye haue ſuffred a lyttle affliction) make you perfecte, ſettle, ſtrengthy, and ſtablyſhe you. To hym be glory and dominion for euer and euer. Amen.

The Goſpel.

THen reſorted vnto hym all the Publicanes and ſynners for to heare hym. Luke.xv.
And the Phariſeyes & Scrybes murmured, ſaying: He receyueth ſynners and eateth with them. But he putte forth this parable vnto thē, ſayinge: What man among you hauing an hundreth ſhepe (yf he loſe one of them) doeth not leaue nintie and nine in the wildernes, and goeth after that which is loſt, vntyl he fynde it? And when he hath found it, he layeth it on his ſhoulders with ioye. And aſſoone as he cōmeth home, he calleth together his louers & neighbours, ſaying vnto them: Reioyce with me, for I haue founde my ſhepe whiche was loſt. I ſay vnto you, that lykewyſe ioy ſhalbe in heauē ouer one ſinner ꝙ repenteth, more thē ouer nintie & nine iuſt perſōs which nede no repētance

Eyther

Eyther what woman hauynge ten grotes (yf she loose one) doth not lyght a candle and swepe the house, & seke diligently tyl she fynde it: And when she hath founde it, she calleth her louers and her neyghbours together, saying: Reioyce with me, for I haue found the grote which I lost. Likewise I saye vnto you shall there be ioye in the presence of the Aungelles of God, ouer one synner that repenteth.

The fourth Sunday after Trinitie.

The Collect.

GOd, the protecter of all that truste in thee, without whom nothing is strong, nothing is holye: encrease and multiplye vppon vs thy mercy, that thou being our ruler and gide, we may so passe through thinges temporall, that we fynally lose not the thinges eternall: graunt this heauenly father, for Jesu Christes sake our Lord.

The Epistle

Ro. viii.

I Suppose that the afflyctyons of this life, are not worthy of the glory whyche shal be shewed vpon vs. For the feruente desyre of the creature abydeth, lookynge when the sonnes of god shal appeare, because the creature is subdued to vanitye agaynste the wyll therof, but for his wyll whyche hath subdued the same in hope. For the same creature shalbe delyuered from the bondage of corruptyon, into the glorious lybertye of the sonnes of God. For we knowe that euery creature groneth wyth vs also, & trauaileth in paine, euē vnto this time:

not

not onely it, but wee also whyche haue the fyrste fruites of the spirite, mourne in oure selues also. and waite for the adopcion (of the childzen of god) euen the deliueraunce of our bodyes.

The gospell.

BE ye mercyful as your father also is Luk. vi.
mercyful. Judge not, and ye shal not be iudged: condemne not, and ye shal not be condemned. Forgeue, and ye shalbe forgeuen. Geue, and it shalbe geuen vnto you, good measure, and prested downe, and shaken together, and runnyng ouer, shall men geue into your bosomes. For with the same measure that ye mete withal, shall other men mete to you agayne. And he put forth a similitude vnto them. Can the blynd leade the blynd? do they not both fall into the ditche? The disciple is not aboue his mayster: Euery man shalbe perfect euen as his mayster is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye? Either how canst thou saye to thy brother? Brother, let me pull out the mote that is in thyne eie, when thou seest not the beame that is in thine owne eye? fyrst thou ypocrite, caste out the beame out of thyne owne eye, then shalte thou see perfectly to pull out the mote that is in thy brothers eye.

¶ The fyfth Sunday after Trinitie.

The Collecte

GRaunt Lord, we beseche thee, that the course of thys worlde may be so peaceably ordred by thy

thy gouernaunce that thy congregacion may toy-fully serue thee in al godly quietnes: through Jesus Christ our Lord.

The Epistle.

1. Pe. iii. BE you all of one mynde, and of one heart, loue as brethren, be pytyfull, be curteous (meke) not renderynge euyll for euill, or rebuke for rebuke: but contrarywise blesse, knowynge that ye are thereunto called, euen that ye shuld be heires of the blessyng. For he that doeth long after life, and loueth to see good daies: let him refrayne hys tongue from euyll, and hys lippes that they speake no gyle. Let hym eschewe euyll, and doe good: let hym seke peace, and ensue it. For the eyes of the lord are ouer the righteous, and his eares are opē vnto their prayers. Againe, the face of the Lorde is ouer them that doe euyll. Moreouer, who is he that wil harme you, if ye folowe that which is good? yea, happy are ye if any trouble happen vnto you for ryghteousnes sake. Be not ye afrayd for any terrour of them, neither be ye troubled, but sanctify the Lord God in your heartes.

The Gospel.

Luke. v. IT came to passe, that (when the people preaced vppon hym to heare the word of god) he stode by the lake of Genazareth, & sawe two shippes stand by the lakes side, but the fyshermen were gone out of them, and were washing their nettes. And he entred into one of the shippes (whych pertained to Simon) and prayed hym that he would thrust

thrust oute a lyttle from the lande. And he satte downe, & taught the people out of the ship. When he had left speaking, he said vnto Simon: launch out into the depe, and let slip your nettes to make a draught. And Simon aunswered, and said vnto him: Maister, we haue laboured al nyght, & haue taken nothyng. Neuertheless, at thy commaundement I wil loce forth the nette. And when they had so done, they inclosed a greate multytude of fysshes. But their nette brake, and they beckened to their felowes (which were in the other shyppe) that they shoulde come and helpe them. And they came and fylled both shyppes, that they sonke agayne. When Simon Peter saw this, he fel down at Jesus knees, saying: Lorde goe from me, for I am a sinnefull man. For he was astonyed and all that were wyth hym, at the draughte of fysshes which they had take: and so was also James and Johyn the sonnes of zebede, which were parteners with Simon. And Jesus sayd vnto Simon: feare not, from henceforth thou shalte catche men. And they brought the shippes to lande, and forsoke all and folowed him.

The sixth Sunday after Trinitie.

The Collecte

GOd whiche hast prepared to them that loue thee, suche good thynges as passe all mans vnderstanding: Powre into our hartes such loue toward the, that we louing the in al thinges may obteyne thy promises, whyche excede al that we can desire: through Jesus Christ our Lord.

The

The Epistle.

Rom.vi. KNowe ye not, that all we whiche are baptised in Jesus Christ, are baptised to die with him? We are buryed then with him by baptisme for to dye: that likewyse as Christ was raysed from death by the glory of the father, euen so we also shoulde walke in a newe life. For yf we be graft in death like vnto hym, euen so shall we be partakers of the holye resurrection. Knowynge this, that your olde man is crucified with him also, that the body of sinne might vtterly be destroied, that henceforth we shoulde not be seruauntes vnto sinne. For he that is dead, is iustifyed from sinne. Wherfore, if we be dead with Christ, we beleue that we shall also lyue with hym, knowynge that Christe beinge raysed from death, dyeth no more. Death hath no more power ouer hym. For as touchynge that he dyed, he dyed concernynge sinne once. And as touchynge that he lyueth, he lyueth vnto God. Lykewyse considre ye also, that ye are dead as touchyng sinne, but are alyue vnto God: throughe Jesus Christ our Lord.

The Gospel.

Math.v. IEsus said vnto his disciples: except youre ryghteousnes exceade the ryghteousnes of the Scrybes and Phariseis, ye cannot entre into the kingdome of heauen. ye haue heard that it was sayd vnto them of olde tyme. Thou shalte not kyll, whosoeuer kylleth, shalbe in daunger of iudgement. But I saye vnto you: that whosoeuer is angrye with hys brother (vnaduysedly) shalbe in daunger of iudgemente.

And

And whosoeuer say vnto his brother, Racha: shal be in daunger of a counsell. But whosoeuer saith thou foole: shalbe in daunger of hel fyre. Therfore yf thou offrest thy gyft at the altare, and there remembrest that thy brother hath ought agaynste thee, leaue there thine offrynge before the altare, and go thy way first and be reconciled to thy brother, and thē come and offer thy gyft. Agree with thine aduersarie quickely, whyles thou art in the way with hym, lest at any time the aduersarie delyuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou be cast into prison. Verely I say vnto thee: thou shalte not come out thence, tyl thou haue payde ẏ vttermost farthing.

¶ The. vii. Sunday after Trinitie.

¶ The Collecte.

LOrde of all power and myght, whiche art the aucthour and geuer of al good thynges: graffe in our heartes the loue of thy name, increase in vs true religion, norysshe vs with al goodnes, and of thy great mercy kepe vs in the same: through Jesus Christ our Lorde.

¶ The Epystle.

ISpeake grossely, because of the infirmitie of your flesshe. As ye haue geuen your mēbres seruauntes to vnclennesse, and to iniquitie (frō one iniquitie to an other) euen so nowe geue ouer your membres seruauntes vnto righteousnesse, that ye may be sanctified. For when ye were seruauntes of sinne, ye were voyde of righteousnesse. What fruite hadde you then in those thynges, whereof ye are nowe ashamed? for Rom. vi.

the ende of those thynges are death. But now are ye delyuered from synne, and made the seruauntes of God, and haue your fruite to be sanctified, and the ende euerlastyng lyfe. For the reward of synne is death: but eternall lyfe is the gyft of God, thorough Jesus Christ our Lorde.

¶ The Gospell.

Mar. viii. IN those dayes, when there was a very great company, and hadde nothyng to eate: Jesus called his disciples vnto him, and sayd vnto thē: I haue compassion on the people, because they haue been nowe with mee three dayes, and haue nothyng to eate: And yf I sende them away fastyng to theyr owne houses, they shall faint by the way: for diuers of thē came frō farre. And his disciples aunswered him: where shoulde a man haue breade here in the wildernesse, to satisfie these? And he asked them: how many loaues haue ye? They sayd, seuen. And he commaunded the people to sit down on ỹ ground. And he toke the seuen loaues: And when he had geuen thankes, he brake, and gaue to his disciples to set before them. And they dyd set them before the people. And they had a fewe smal fishes. And when he hadde blessed, he commaunded them also to be sette before them. And they dyd eate, and were sufficed. And they toke vp of the broken meate that was left, seuen basshettes full. And they that did eate, were about foure thousande. And he sent them awaye.

The

¶ The.viii. Sunday after Trinitie.

¶ The Collect.

GOd whose prouidence is neuer deceiued: wee humbly beseech thee, that thou wylt put away from vs all hurtful thinges, & geue those thinges which be profitable for vs: Through Jesus Christ our Lorde.

The Epistle.

BRethren, we are debters, not to the flesche, to liue after the flesche. For yf ye lyue after the flesche, ye shall dye. But yf ye through the spirite do mortifie the dedes of the body, ye shal liue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bondage to feare any more, but ye haue receiued the spirite of adoption, whereby ye crie: Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heyres: the heyres I meane of God, and heyres annexed with Christe, yf so be that we suffer with hym, that we may be also glorified together with hym. Rom. viii.

¶ The Gospell.

BEware of false Prophetes, whiche come to you in shepes clothyng, but inwardely they are rauenyng wolues. ye shall knowe them by theyr fruites. Doe men gather grapes of thornes? Or fygges of thystles? Euen so euery good tree, bryngeth forth good fruites. But a corrupte tree bryngeth forth euyll fruites. A good tree can not bryng forth bad fruites, neither cā a bad tree bring forth good fruites. Matth. viii

Euery tree that bringeth not forth good fruite, is hewē downe, and cast into the fire. Wherfore, by theyr fruites ye shall know them. Not euery one ỹ saith vnto me, Lorde, Lorde, shall enter into the kyngdome of heauen: but he that doeth the wyll of my father which is in heauen. he shal entre into the kyngdome of heauen.

The. ix. Sunday after Trinitie.

The Collecte.

GRaunt to vs Lorde we beseche thee, the spirite to thynke and doe alwayes such thynges as be rightful: that we which can not be without thee, may by the be hable to lyue according to thy wyl. Through Jesu Christ our Lorde.

The Epystle.

1. Cor. x.

BRethren, I woulde not that ye shoulde be ignorant, howe that our fathers were all vnder the cloude, & all passed through the sea, and were all baptised vnder Moyses in the cloude, and in the sea, and dyd all eate of one spirituall meate, and dyd all drynke of one spirituall drynke. And they dranke of the spirituall rocke that followed them, which rock was Christ. But in many of them had God no delyght. For they were ouerthrowen in the wyldernesse. These are ensamples to vs, that we should not lust after euyll thynges, as they lusted. And that ye should not be worshyppers of Images, as were some of them, accordyng as it is written. The people sat downe to eate and drynke, and rose vp to playe. Neither lette vs be defyled with fornication, as some of them were defyled with fornication, and fell

fell in one day thꝛee and twentie thousande. Neither let vs tempt Christ, as some of them tempted and were destroyed of serpentes. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thynges happened vnto them foꝛ ensamples: But are wꝛitten to put vs in remembꝛaunce, whom the endes of the woꝛld are come vpon. Wheꝛfoꝛe, let hym that thinketh he standeth, take hede lest he fall. There hath none other temptacion taken you, but such as folowed the nature of man. But God is faithfull, whiche shall not suffer you to be tempted aboue your strength: but shall in the middes of temptacion, make a way that ye may be hable to beare it.

¶ The Gospell.

IEsus sayde to his disciples. There was a certaine riche man, which had a Stewarde, and the same was accused vnto hym, that he hadde wasted his goodes. And he called hym and sayde vnto hym: howe is it that I heare this of thee? Geue accoumptes of thy stewardshyp, foꝛ thou maist be no longer Stewarde. The Stewarde sayde within hym selfe: what shal I do? foꝛ my maister taketh away from me the Stewardeshyppe. I can not digge, and to begge I am ashamed. I wote what to do, that when I am put out of the Stewardshyppe, they may receiue me into theyꝛ houses. So when he had called all his maisters debters together, he sayde vnto the first: howe much owest thou vnto my maister? And he sayde: an hundꝛed tonnes of oyle. And he sayde vnto him: take thy byll and sit Luke.xvi.

downe quickely, and write fiftie: Then sayde he to another: howe much owest thou? And he said: an hundred quarters of wheate. He sayde vnto him: take thy bill and wryte foure score. And the Lorde commended the vniust Stewarde, because he hadde done wysely. For the children of this world are in theyr nacion wiser then the children of lyght. And I say vnto you. Make you frendes of the vnrighteous Mammon, that when ye shal haue nede, they may receiue you into euerlasting habitacions.

¶ The. x. Sunday after Trinitie.

¶ The Collecte

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble seruauntes: and that they may obteyne theyr peticions, make them to aske suche thynges as shall please thee: through Jesus Christ our Lorde.

¶ The Epystle.

1. Cor. xii. ¶ Oncernyng spirituall thynges (brethren) I woulde not haue you ignoraunt. ye knowe that ye were Gentyles, and wente your wayes vnto dumme Images, euen as ye were led Wherfore I declare vnto you, that no man speakyng by the spirite of God, defyeth Jesus. Also no man can say that Jesus is the Lorde, but by the holy ghost. There are diuersities of giftes, yet but one spirite. And there are differences of administracions, and yet but one Lorde. And there are diuers maners of operacions, and yet but one God,

God, whiche worketh all in all. The gyfte of the spirite is geuen to euery man, to edifie withall. For to one is geuen through the spirite, the vtteraunce of wisedome: To another is geuen the vtteraunce of knowledge by the same spirite. To another is geuē faith by the same spirite. To another the gyfte of healynge by the same spirite. To another power to do miracles. To another to prophecie. To another iudgemēt to discerne spirites. To another diuers tongues. To another the interpretacion of tongues. But these alworketh the selfe same spirite, deuiding to euery man a seuerall gyft, euen as he wyll.

¶ The Gospell.

AND when he was come nere to Hierusalem, he beheelde the citie, and wept on it, Luke.xix. sayinge: If thou hadst knowen those thynges which belonge vnto thy peace, euen in this thy day thou wouldest take hede. But nowe are they hydde from thine eyes: For the dayes shall come vnto thee, that thy enemies shall cast a banke about thee, and compasse thee rounde, and kepe thee in on euerye syde, and make thee euen with the grounde, and thy chyldren which are in thee. And they shall not leaue in thee one stone vppon another, because thou knowest not the tyme of thy visitacion. And he went into the temple, and began to cast out them that solde therin, and them that bought, sayinge vnto thē. It is written, my house is the house of prayer, but ye haue made it a den of theues. And he taught dayly in the Temple.

¶ The. xi. Sunday after Trinitie.

¶ The Collecte

GOd which declarest thy almightie power, most chiefely in shewynge mercie and pitie: Geue vnto vs aboundantly thy grace, that we running to thy promises, maye bee made partakers of thy heauenly treasure: through Jesus Christ our lord

¶ The Epystle.

1. Cor. xv.

BRethren, as perteynyng to the Gospell which I preached vnto you, whiche ye haue also accepted, and in the which ye continue, by the whiche ye are also saued: I do you to wete after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vaine. For first of all I deliuered vnto you that which I receiued, howe that Christ dyed for our sinnes, agreyng to the scriptures: and that he was buried, and that he arose agayne the thyrde day accordyng to the scriptures: And that he was sene of Cephas, then of the twelue. After that he was sene of mo then fiue hundreth brethren at once, of which, many remaine vnto this day, and many are fallen a slepe. After that appeared he to James, thē to all ỹ Apostles. And last of all he was sene of me, as of one that was borne out of due time. For I am the least of the Apostles which am not worthy to be called an Apostle, because I haue persecuted the congregaciō of God. But by the grace of God, I am that I am. And his grace which is in me, was not in vayne. But I laboured more aboundantly then they all: yet not I, but the grace of Godde which is with me. Therfore, whether it were I or they, so we preached, and so ye haue beleued.

The

¶ The Gospell.

CHriste tolde this Parable vnto certayne whiche trusted in them selues, that they were perfecte, and despised other. Luk.xviii

Two men went vp into the temple to pray, the one a Pharisey, and the other a Publicane. The Pharisey stode and prayed thus with hym selfe. God, I thanke thee, that I am not as other men are, extorcioners, vniuste, adulterers, or as this Publicane. I fast twise in the weke. I geue tithe of all that I possesse. And the Publicane standing a farre of, woulde not lyft vp his eyes to heauen, but smote his brest, saying: God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth him selfe, shalbe brought lowe. And he that humbleth hym selfe shalbe exalted.

¶ The.xii. Sunday after Trinitie.

¶ The Collecte.

ALmyghtie and euerlastyng God, which arte alwaies more ready to heare thē we to pray: And art wonte to geue more then eyther we desyre or deserue: Powre downe vppon vs the aboundaunce of thy mercye, forgeuynge vs those thynges wherof our conscience is afrayde, and geuyng vnto vs that, that our prayer dare not presume to aske: through Jesus Christ our Lorde.

¶ The Epistle.

SUch trust haue we through Christe to Godwarde, not that we are sufficiente of oure selues to thynke any thing as of our selues ii. Cor. iii

but

but yf we be hable vnto any thing, the same commeth of God, which hath made vs hable to minister the newe Testament, not of the letter, but of the spirite. For the letter kylleth, but the spirite geueth lyfe: yf the ministracion of death through the letters figured in stones was glorious, so that the childzen of Israel coulde not beholde the face of Moises, for the glozye of his countenaunce (which glozy is done away:) why shal not the ministracion of the spirite be much mozе glorious? for yf the ministracion of condempnacion be glorious, much mozе doeth the ministracion of righteousnesse excede in glozy.

¶ The Gospell.

Mark.vii

IEsus departed from the costes of Tyze & Sydon, and came vnto the sea of Galile through the myddes of the Coastes of the. x. cities. And they brought vnto hym one that was deafe, and had an impediment in his speche, and they prayed hym to put his hande vpon hym. And when he had taken hym aside from the people, he put his fyngers into his eares, and dyd spyt, and touched his tongue, and loked vp to heauen, and syghed, and sayde vnto hym: Ephata, that is to saye: be opened. And strayght waye his eares were opened, & the string of his tongue was loosed, and he spake plaine. And he commaunded them that they shoulde tell no man. But the mozе he forbad them, so muche the mozе a great deale thei published, saying: He hath done al thynges wel, he hath made both the deafe to heare, and the dumme to speake.

The

¶ The.xiii.Sunday after Trinitie.

¶ The Collecte.

ALmyghtie and mercifull God, of whose only gift it commeth, that thy faithfull people do vnto thee true and laudable seruice: graunt we beseech thee, that we may so runne to thy heauenlye promises, that we fayle not finally to attayne the same: through Jesus Christ our Lorde.

¶ The Epystle.

THo Abraham and his seede were the promises made. He saith not in his seedes, as manye: but in thy seede, as of one, whiche is Christ. This I say, that the law which began afterward beyond iiii. C. and. xxx. yeres, doth not disanul the Testamēt that was confirmed afore of God vnto Christward, to make the promise of none effecte. For if the inheritaūce come of the lawe, it commeth not nowe of promyse. But God gaue it to Abraham by promyse. Wherefore then serueth the lawe? The lawe was added because of transgression (tyll the sede came, to whom the promise was made:) and it was ordayned by Aungels in the hand of a mediator. A mediator is not a mediator of one: But God is one. Is the lawe then agaynste the promise of God? God forbyd. For yf there had ben a lawe geuen which could haue geuen lyfe, then no doubt righteousnes should haue come by the lawe. But the scripture concludeth all thynges vnder sinne, that the promyse by the fayth of Jesus Chryste, should be geuen to them that beleue. Gala. iii

☞ The gospell.

Happy

Luke.x. HAppy are the eyes which se the thinges that ye see. For I tell you that many Prophetes & kynges haue desyred to see those thynges which ye see, & haue not sene thē: & to heare those thinges which ye heare, & haue not hearde them. And beholde a certaine lawyer stode vp & tempted hym, saying: Maister, what shall I do to inherite eternall lyfe? he sayde vnto hym: what is writtē in the law? howe readest thou? and he aunswered, and sayde: Loue the Lorde thy God with all thy hearte, and with all thy soule, and with all thy strength, and with all thy mynde, and thy neighbour as thy selfe. And he sayde vnto hym: Thou hast aunswered ryght. This doe, and thou shalte lyue. But he wylling to iustifie him selfe, said vnto Jesus. And who is my neighbour? Jesus aunswered & sayd: A certaine man descended from Jerusalem to Hierico, & fell among theues, whiche robbed him of his rayment, & wounded hym, and departed, leauing him halfe dead. And it chaunsed that ther came downe a certaine priest that same way, & when he sawe hym, he passed by. And lykewise a Leuite, when he wēt nye to the place, came & loked on him, & passed by. But a certaine Samaritain, as he iourneied, came vnto him: & when he sawe him, he had compassion on him, & went to, & bound vp his woūdes, and powred in oyle & wine and set him on his owne beast, & brought hym to a common Inne, and made prouisiō for him. And on the morow, when he departed, he toke out two pence, & gaue them to the host, and said vnto him: Take cure of him, & whatsoeuer thou spēdest more when I come againe, I wyll recompence thee.

which

whiche nowe of these three thynkeste thou was neighbour vnto hym that fell among the theues? And he sayde vnto hym: he that shewed mercy on hym. Then sayde Jesus to hym: goe, and do thou lykewyse.

¶ The. xiiii. Sunday after Trinitie.

¶ The Collect.

ALmyghtie and euerlastyng god, geue vnto vs the increase of faith, hope, and charitie, and that we may obtayne that whiche thou doest promise: make vs to loue that whiche thou doest commaunde, through Jesus Christ our Lorde.

¶ The Epystle.

I Say, walke in the spirite, and fulfyl not the lust of the flesshe. For the flesh lusteth contrarye to the spirite, and the spirite contrary to the flesh, these are contrary one to the other, so that ye cannot do whatsoeuer ye would. But and yf ye be ledde of the spirite, then are ye not vnder the lawe. The dedes of the flesshe are manifest, which are these: adultery, fornication, vnclennesse, wantonnesse, worshyppyng of Images, witchcraft, hatred, variaunce, zele, wrath, stryfe, sedicions, sectes, enuying, murder, dronkennesse, gluttony, and such lyke. Of the whiche I tell you before, as I haue tolde you in tymes past, that they which commit such thynges, shall not be inheritours of the kyngdome of God. Contrarily, the fruit of the spirite is loue, ioy, peace, longe sufferyng, gentilnesse, goodnesse, faythfulnes, mekenesse, temperaunce. Agaynst such there Gala. v.

is no lawe. They truelye that are Christes, haue crucified the flesshe with the affections and lustes.

¶ The Gospell.

Luk. xvii. AND it chaunced as Jesus went to Jerusalē, that he passed through Samaria and Galile. And as he entred into a certeine towne, there met hym ten men that were lepers, whiche stode afarre of and put forth their voyces, & sayd: Jesus Maister haue mercy vppon vs. When he sawe them, he sayde vnto them: goe shewe your selues vnto the priestes. And it came to passe, that as they went they were clensed. And one of them when he saw that he was clensed, turned backe agayne, and with a loude voyce praysed God, and fell downe on his face at his feete, and gaue hym thankes. And the same was a Samaritain. And Jesus aunswered and sayde: Are there not tenne clensed: but where are those nine? There are not founde that returned agayne to geue God prayse, saue only this straunger. And he sayde vnto him: Aryse, goe thy waye, thy fayth hath made thee whole.

¶ The. xv. Sunday after Trinitie.

¶ The Collecte.

KEpe we beseche thee, O Lord, thy Church with thy perpetuall mercy: and because the frailtie of man, without thee can not but fall: Kepe vs euer by thy helpe, and leade vs to all thynges profitable to our saluacion, through Jesus Christ our Lorde. Amen.

¶ The Epystle.

YE see howe large a letter I haue writ-
ten to you with mine owne hande. As Gala. vi.
many as desyre with outwarde appe-
raunce to please carnallye, the same
constrayne you to be circumcised only
lest they shoulde suffer persecution for the crosse of
Christe. For they them selues which are circumci-
sed, kepe not the lawe, but desyre to haue you cir-
cumcised, that they myght reioyce in your flesshe.
God forbyd that I should reioyce, but in the crosse
of our Lorde Iesu Christ, whereby the worlde is
crucified vnto me, and I vnto the worlde. For in
Christ Iesu, neither circumcision auayleth anye
thyng at all, nor vncircumcision, but a new crea-
ture. And as many as walke accordyng vnto this
rule, peace be on them, and mercye, and vpon Is-
raell that pertaineth to God. From henceforth,
let no man put me to busines: For I beare in my
body the markes of the Lorde Iesu. Brethren, the
grace of our Lorde Iesu Christ be with your spi-
rite. Amen.

¶ The Gospell.

NO man can serue two Maisters: for eyther he Math. vi.
shal hate the one and loue the other: or els lene
to the one, and despise the other: ye can not serue
God & Mammō. Therfore I say vnto you: be not
carefull for your lyfe, what ye shall eate or drinke,
nor yet for your body, what rayment you shal put
on. Is not the lyfe more worth then meate? and
the bodye more of value then rayment? Be-
holde the foules of the ayre, for they sowe not,
neyther do they reape, nor carye into the barnes:
and youre heauenlye father feadeth theim.

Are

Are ye not much better then they? which of you (by takyng carefull thought) can adde one cubite vnto his stature. And why care ye for rayment? Consider the lyllies of the fielde, how they grow: They labour not, neyther do they spinne. And yet I saye vnto you, that euen Salomon in all his royaltie, was not clothed lyke one of these. Wherfore yf God so clothe the grasse of the fielde (which though it stande to day, is to morow cast into the fornace:) shall he not much more do the same for you, O ye of litle faith? Therfore take no thought saying: what shal we eate, or what shal we drink, or wherwith shall we be clothed? after all these thynges do the Gentiles seke. For your heauenly father knoweth that ye haue nede of all these thinges. But rather seke ye fyrst the kyngdom of God, and the righteousnesse therof, and all these thynges shalbe ministred vnto you. Care not thē for the morowe, for to morowe day shall care for it selfe: sufficient vnto the daye, is the trauayle therof.

¶ The.xvi. Sunday after Trinitie.

The Collect.

LOrde we beseche thee, let thy continuall pitie clense and defend thy congregation: and because it can not continue in safetie without thy succoure, preserue it euermore by thy helpe and goodnesse: through Iesus Christ our lorde.

The Epistle.

Ephe. iii. I Desire that you faynte not because of my tribulacions that I suffer for your sakes, which

which is your prayse. For thys cause I bowe my knees vnto the father of oure Lord Jesus Christ, which is father of all that is called father in heauen and in earth, that he woulde graunt you, accordyng to the riches of hys glory, that ye may be strengthed with might by his spirite in the inner man, that Christe maye dwell in your heartes by faith, that ye beyng rooted and grounded in loue, might be hable to comprehend with al Sainctes, what is the bredth, length, depth, and height, and to knowe the excellent loue of the knowledge of Christ, that ye might be fulfilled with al fulnesse, whyche commeth of god. Vnto him that is hable to do excedyng aboundauntly aboue all that wee aske or thinke, accordinge to the power that worketh in vs, be prayse in the cõgregation by Christ Jesus, throughout all generacyons from time to time. Amen.

The Gospell.

AND it fortuned, that Jesus went into a cytie called Naim, and many of hys dysciples wente wyth him, and muche people. When he came nye to the gate of the cytye: beholde, there was a dead man caryed out, whiche was the onely sonne of his mother, and she was a wydowe, and muche people of the cytye was with her. And when the Lorde sawe her, he had compassion on her, and sayde vnto her: wepe not. And he came nye and touched the coffen, and they Luke. vii.

that bare him stode styll. And he sayd: yong man, I saye vnto thee, aryse. And he that was dead sat vp, and began to speake. And he delyuered him to his mother. And there came a feare on them all. And they gaue the glorye vnto God, sayinge: A great Prophet is risen vp amonge vs, and GOD hath visited his people. And this rumoure of him went forth throughout all Jewry, and throughout al the regions whiche lie round about.

¶The.xvii.Sunday after Trinitie.

The Collect.

LOrde, we pray thee that thy grace maye alwayes preuent and folowe vs, and make vs continually to be geuen to al good workes: through Jesu Christ our Lorde.

The Epistle.

Ephe.iiii. I (Whyche am a prysoner of the Lordes) exhort you, that ye walke worthy of the vocacion wherwith ye are called, with all lowelines and mekenes, with humblenes of mynde, forbearynge one another through loue, and be dyligent to kepe the vnitie of the spirite, through the bonde of peace, beynge one body and one spirite, euen as ye are called in one hope of your callynge. Let there be but one Lorde, one fayth, one baptisme, one God and father of all, which is aboue all, and throughe al, and in you all.

The Gospel.

At

IT chaunced that Jesus wente into the house of one of the chiefe Phariseis, to eate bread on the Sabboth daye, & they watched him. And beholde, there was a certayne mā before hym which had the dropsie. And Jesus aunswered, & spake vnto the Lawiers and Pharyseis, saying: Is it lawfull to heale on the Sabboth daye? And they held their peace. And he toke him and healed him, & let him goe, & aunswered them, saying: which of you shal haue an Asse or an Ore fallen into a pit, and will not strayght waye pull him out on the Sabboth day? And they could not aunswere him agayne to these thynges. He put forth also a similitude to the geastes, when he marked how they preaced to be in the highest roumes, & sayd vnto them: when thou art bidden to a wedding of any man, syt not downe in the hyest roume, lest a more honorable man then thou be bidden of him, and he (that bad him and thee) come and say to the: geue this man roume, and thou begin with shame to take the lowest roume. But rather when thou arte bidden, go and sit in the lowest roume, that when he that bad thee commeth, he may saye vnto thee: frende, sit vp hyer. Then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himself, shal be brought low, and he that humbleth himselfe, shalbe exalted. Luk. xiii.

The. xviii. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee graunt thy people grace to auoide the infections of the deuyll, & with pure heart & mind, to folow thee, ỹ onely god

through Jesus Christ our lorde.

The Epistle.

1. Corin. 1. I Thanke my God alwayes on youre behalfe, for the grace of god whych is geuē you by Jesus Christ, that in all thinges ye are made rych by him, in al vtteraūce, and in all knowledge: by the whyche thinges the testimony of Jesus Chryste was confyrmed in you, so that ye are behinde in no gyfte, waytynge for the appearyng of our Lorde Jesus Christe, whiche shal also strengthy you, to the ende that you maye be blameles in the day of the commyng of our Lorde Jesus Christe.

The Gospell.

Wath. xxii When the Phariseis had hearde that Jesus dyd put the Saduceys to sylence, they came together: and one of them (whyche was a doctour of lawe) asked hym a questyon, temptinge hym, and sayinge: Mayster, whyche is the greatest commaundemente in the lawe? Jesus sayde vnto him: Thou shalt loue the Lorde thy God with all thy hearte, and wyth all thy soule, and with all thy mynd. This is the first and greatest commaundement. And the second is lyke vnto it: Thou shalte loue thy neyghbour as thy selfe. In these two commaundementes hang al the law & the prophetes. Whyle the Pharyseis were gathered together, Jesus asked thē, saying: what thinke ye of Christ? whose sonne is he? They sayde vnto him: the sonne of Dauid. He said vnto them: howe then doeth Dauid in spirite cal hym Lorde,

Lorde, saying: The Lorde sayd vnto my Lord, sit thou on my right hand til I make thine enemies thy fotestole. If Dauyd then call him Lord, howe is he then his sonne? And no man was hable to aunswere him any thing, neither durst any man (frō that day forth) aske hym any moe questions.

The xix. Sunday after Trinitie.

The Collecte

O God, forasmuch as without thee, we are not able to please thee: Graunt that the worke inge of thy mercy, may in al thinges direct and rule our hearte: Through Jesus Christ our Lorde.

The Epistle.

THis I say and testifie through the Lord, that ye hencefoorth walke not as other Gentyles walke, in vanytye of their mynde, whyle they are blynded in theyr vnderstandinge, beynge farre from a Godly lyfe, be the meanes of the ignorannce that is in them, and because of the blyndnesse of theyr heartes, which beyng past repentaunce, haue geuen them selues ouer vnto wantonnes, to worke all maner of vnclennes, euen with gredynes. But ye haue not so learned Christ. If so be that ye haue hearde of him, & haue bene taught in hym, as the trueth is in Jesu (as concernynge the conuersacyon in times past) to lay from you the olde man, whiche is corrupt, accordyng to the deceiuable lustes. To be renued also in the spirite of your minde, and to put on that newe man whyche after God is shapen in righteousnes and true holynes. Wherfore Ephe. iiii.

put away lying, and speake euery mã trueth vnto his neighbour, forasmuch as we are membres one of another. Be angry and sinne not: Let not the sunne go downe vppon your wrath, neyther geue place to the backbyter. Let hym that stole, steale nomore: but let him rather labour with his hãdes the thing which is good, that he may geue vnto him that needeth. Let no filthy communicacion procede out of your mouth, but that whiche is good to edifie withal, as ofte as nede is, that it may minister grace vnto the hearers. And grieue not the holy spirite of God, by whom ye are sealed vnto the day of redempcion. Let al bitternes, and fiercenes, and wrath, and roaringe, and cursed speaking, be put away from you, with all maliciousnes. Be ye curteous one to another, mercifull, forgeuyng one another, euen as God for Christes sake hath forgeuen you.

The Gospell.

Math. ix. IEsus entred into a ship, and passed ouer, and came into his owne citie. And beholde, they brought to hym a man sicke of the paulsey, lying in a bedde. And when Jesus sawe the fayth of them, he sayde to the sycke of the Paulsey: Sonne, be of good chere, thy sines be forgeuen thee. And beholde, certayne of the Scribes sayd within themselues: this man blasphemeth. And when Jesus saw theyr thoughtes, he sayd: wherfore thinke ye euyl in your heartes? whether is it easier to say, thy sinnes be forgeuen thee, or to saye, arise and walke? But that ye may knowe

knowe that the sonne of man hath power to forgeue sinnes in earth. Then sayeth he to the sycke of the Paulsey: Aryse, take vp thy bed, and go vnto thine house. And he arose and departed to hys house: But the people that saw it, meruayled and glorified God, which hath geuen such power vnto men.

The .xx. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnes kepe vs from all thynges that may hurt vs: that we being redy both in body and soule, maye with free heartes accomplyshe those thinges that thou wouldest haue done: thorow Jesus Christe our Lorde.

The Epistle.

TAke hede therefore, howe ye walke, circumspectly, not as vnwyse, but as wyse menne, redemynge the time, because the dayes are euyll. Wherefore be ye not vnwise, but vnderstande what the will of the Lorde is, and be not dronken with wyne, wherein is excesse. But be filled with the spirite, speaking vnto your selues in Psalmes and Hymnes, and spirituall songes, singynge and makynge melody to the lord in your heartes, geuing thankes alwaies for al thinges vnto god the father, in the name of our Lord Jesus Christ: submitting your selues one to another in the feare of God. Ephe. v.

The Gospel.

JEsus sayde to hys dysciples: The kyngdome of heauen is lyke vnto a man that was a Kynge, whyche made a maryage Math. xxii

for his sonne, and sent forth his seruauntes to cal them that were bydden to the wedding, and they woulde not come. Agayne he sent forth other seruauntes, saying: Tell them which are bidden: beholde, I haue prepared my diner, mine Oxen and my fatlinges are killed, and al thynges are ready, come vnto the maryage. But they made lyght of it, and went their waies: One to his farme place, another to his marchaundise, and the remnaunt toke his seruauntes, and intreated them shamefully, and slewe them. But when the kyng hearde thereof, he was wroth, and sente forth his men of warre, and destroyed those murtherers, and brent vp their citie. Then saith he to his seruauntes: the mariage in dede is prepared, but they which were bidden, were not worthy: Go ye therfore out into the hie wayes, and as many as ye fynde, bid them to the mariage. And the seruauntes wente forth into the hie wayes, and gathered together all, as many as they could finde, both good and bad, and the weddinge was furnyshed with geastes. Then the King came in to see the geastes: and when he spied there a man, whiche had not on a weddinge garment, he sayde vnto him: frende, how camest thou in hither, not hauinge a wedding garment? And he was euen spechles. Then saith the king to the ministers: take and bind him hand and foote, and cast him into vtter darkenes, there shalbe weping and gnashing of teeth. For many be called, but fewe are chosen.

The

¶The.xxi.Sunday after Trinitie.

The Collecte.

GRaunt we beseche thee, mercifull Lorde, to thy faythfull people, pardon and peace, that they maye be clensed from all theyr synnes, and serue thee with a quiet mynd: through Jesus Christ our Lorde.

The Epistle.

MBrethren, be stronge through the Lord, and through the power of his might: Put on al the armour of god, that ye may stand agaynst all the assaultes of the deuyll: for we wrestle not agaynst bloud and flesche, but against rule, agaynst power, agaynst worldely rulers, euen gouernours of the darkenes of this worde, against spirituall craftines in heauenly thinges. Wherefore, take vnto you the whole armour of god, that ye may be hable to resist in the euil day, and stand perfect in all thinges. Stande therfore, and your loynes gyrd with the trueth, hauinge on the brest plate of righteousnesse and hauing shoes on your feete, that ye maye be prepared for the gospell of peace. Aboue all, take to you the shyelde of fayth, wherwith ye maye quench all the fiery dartes of the wicked. And take the helmet of saluation, and the sworde of the spirite, which is the worde of god. And pray alwayes with all maner of prayer and supplicacion in the spirite, and watche therunto with all instaunce & supplicacion, for all sainctes and for me, that vtteraunce maye be geuen vnto me, that I maye open my mouth freely, to vtter the secretes of my gospell (wherof I am a messen- Ephe. vi.

ger

ger in bondes) that therein I maye speake freely, as I ought to speake.

The Gospell.

Iohn.iiii. THere was a certaine ruler, whose sonne was sicke at Capernaum. Assone as the same hearde that Jesus was come out of Jewry into Galile, he wente vnto him, and besought him that he woulde come downe and heale his sonne. For he was euen at the poynte of death. Then sayde Jesus vnto him: except ye se signes and wonders, ye will not beleue. The ruler sayd vnto him Sir, come downe or euer that my sonne die. Jesus sayeth vnto him: Goe thy way, thy sonne liueth. The man beleued the word that Jesus had spoken vnto him: and he went his waye. And as he was goynge downe, the seruauntes met him, and tolde him: saying: thy sonne lyueth. Then enquired he of them the houre when he began to amend. And thei said vnto him: yesterday at the seuenth houre the feuer lefte hym. So the father knewe that it was the same houre in the which Jesus sayd vnto hym, thy sonne liueth: and he beleued, and all his housholde. This is agayne the second miracle that Jesus did, when he was come out of Jewrye into Galile.

The.xxii. Sunday after Trinitie.

The Collect.

LOrde, we beseche thee to kepe thy housholde the churche, in contynuall godlynes, that through thy protection, it may be free from al aduersities, and deuoutly geuen to serue the in good

good wozkes, to the glozy of thy name: Thzough Jesus Chzist our Lozde.

The Epistle.

I Thanke my GOD wyth all remembzaunce of you alwayes in all my pzayers foz you, and pzay wyth gladnes, because ye are come into the felowshyp of the gospell, from the fyzst daye vntyll nowe. And am surely certyfyed of thys, that he which hath begon a good wozke in you, shall perfourme it vntill the day of Jesus Chzistе, as it becommeth me, that I shoulde so iudge of you al, because I haue you in my heart: fozasmuche as ye are all companions of grace with me, euen in my bondes, and in the defending and establishinge of the gospell: foz god is my recozde howe greatlye I longe after you all, from the very heart roote in Jesus Chzyste. And thys I pzaye, that your loue maye encrease yet mozе and mozе in knowledge, and in al vnderstandinge, that ye maye accept the thinges that are mooste excellent, that ye maye be pure, and such as offende no man, vntil the day of Chzistе, being filled wyth the fruite of righteousnes, whiche commeth by Jesus Chzistе, vnto the glozy and pzayse of God. Philip.i.

The Gospell.

PEter sayd vnto Jesus: Lozde, howe oft shall I fozgeue my bzother if he synne againste me, tyll seuen tymes? Jesus saith vnto him: I say not vnto the, vntill seuen tymes, but seuenty tymes seuen tymes. Therfoze is the kingdome of heauen likened vnto a certaine mā that was a king, which would take Mathew xviii.

accoumptes

accoumptes of his seruauntes. And when he had begonne to reckon, one was brought vnto hym, which ought him ten thousand talentes: but forasmuch as he was not hable to pay, his lord commaunded him to be solde, and his wyfe and children, and al that he had, and payment to be made. The seruaunt fell downe, and besought him, saying: Sir, haue pacience with me, and I will paye thee al. Then had the lord pitie on that seruaunt, and losed him, and forgaue him the debte. So the same seruaunt went out, and found one of his felowes whiche oughte hym an hundred pence, and he laide handes on hym, & toke him by the throte, saying: pay that thou owest. And his felowe fell downe and besought him, saying: haue pacience with me, and I wyll pay thee all. And he woulde not, but went & cast him into prison, till he should pay the debte. So when his felowes sawe what was done, they were very sory, and came and told vnto their Lord all that had happened. Then his Lorde called him, and sayd vnto him. O thou vngracious seruaunt, I forgaue thee all that debte when thou desiredst me: shouldest not thou also haue had compassion on thy felow, euen as I had pytie on thee? And his lord was wroth, and delyuered him to the Jailers, tyl he should pay al that was due vnto him. So likewise shall my heauenly father do also vnto you, if ye from your heartes forgeue not (euerye one hys brother) their trespasses.

¶The.xxiii. Sunday after Trinitie.

The Collect.

God.

GOd our refuge and strength, whiche art the aucthor of all godlynes, be readye to heare the deuoute prayers of the Churche: and graunt that those thinges whiche we aske faythfully, we may obtayne effectually: Throughe Iesus Christ our Lorde.

¶ The Epystle.

BRethren, be followers together of me, and loke on them whyche walke euen so as ye haue vs for an ensample. For many walke (of whome I haue tolde you often, and nowe tell you weping) that they are the enemyes of the crosse of Christe, whose ende is damnacyon, whose belye is their God, and glory to their shame, whych are worldly minded. But our conuersacion is in heauen, from whence we looke for the sauiour, euen the Lorde Iesus Christ, whiche shal chaunge our vile body, that he may make it lyke vnto his glorious body: according to the working, wherby he is hable also to subdue al thinges vnto himselfe. Phil.iii.

The Gospell.

THen the Pharisees wente out, and tooke counsaile howe they might tangle him in his wordes. And they sent oute vnto hym their disciples with Herodes seruauntes, saying: Mayster, we knowe that thou arte true, and teachest the waye of God truely, neyther carest thou for any man: for thou regardest not the outwarde appearaunce of men. Tell vs therfore, howe thynkest thou? Is it lawefull that tribute be geuen vnto Cesar, or not? But Iesus perceyuinge Math.xxii

uing their wickednes said: why tempt ye me ye ypocrites? Shew me the tribute money. And thei toke him a peny. And he said vnto them: whose is thys image & superscripcion? they said vnto hym: Ceasars. Then saide he vnto them: geue therfore vnto Ceasar, the thinges which are Ceasars: and vnto god, those thinges whiche are gods. When they heard these wordes, thei merueiled, and left him and went theyr way.

¶ The.xxiiii. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee assoile thy people from their offences: that through thy bountifull goodnes, we maye bee delyuered from the bandes of all those sinnes, whych by our frailtye we haue commytted: Graunt this. &c.

¶ The Epystle.

Collos.i. WE geue thankes to God, the father of our Lorde Jesus Christ, alwaies for you in our prayers: for we haue heard of your fayth in Christ Jesu, and of the loue which ye beare to al sainctes, for the hopes sake whiche is layed vp in store for you in heauen: of whyche hope ye heard before by the true worde of the gospel, whyche is come vnto you euen as it is, fruitfull, and groweth as it is also amonge you, from the daye in the whyche ye heard of it, and had experyence in the grace of god through the trueth, as ye learned of Epaphra our deare felowe seruaunt, whiche is for you a faythfull mynyster of Chryste, whyche also declared vnto vs your loue

whiche

which ye haue in the spirite. For this cause we also, euer sence the day we heard of it, haue not ceased to pray for you, and to desire that ye might be fulfylled wyth the knowledge of hys wyll, in all wysedome and spirituall vnderstandinge, that ye might walke worthy of ỹ Lord. that in al thinges ye may please, beinge fruitful in al good workes, and increasynge in the knowledge of God, strengthed with al might, through his glorious power, vnto all pacience and long suffering, with ioyfulnes, geuing thankes vnto the father, which hath made vs mete to be partakers of the inheritaunce of sainctes in lyght.

The Gospell.

Wyle Jesus spake vnto the people: behold, there came a certaine ruler and worshipped hym, sayinge: my daughter is euen nowe deceased, but come and laye thy hande vpon her, and she shall liue. And Jesus arose and folowed hym, & so dyd his dysciples. And beholde, a woman whyche was diseased with an issue of bloud twelue yere, came behinde him and touched the hemme of his vesture. For she sayed within her selfe: If I maye touche but euen hys vesture onelye, I shalbe safe. But Jesus turned him about, and when he saw her, he sayed: daughter be of good coumfort, thy fayth hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and sawe the mynstrelles and people makynge a noyse, he sayed vnto them: gette you hence, for the mayde is not dead, but slepeth. Math. ix.

And

And they laughed hym to scorne. But when the people were put forth, he went in, and toke her by the hand, and sayed damosel arise. And the damosell arose. And thys noyse was abrode in all that lande.

¶The.xxv.Sunday after Trinitie.

The Collect.

STiere vp we beseche thee, O lord, the willes of thy faythful people: that they plenteously bringing forth the fruite of good workes may of thee be plenteously rewarded: through Jesus Christ our Lorde.

¶The Epystle.

Jer.xxiii.

BEholde, the tyme commeth, sayeth the Lorde, that I wyll rayse vp the righteous braunche of Dauid, whyche kinge shal beare rule, and he shal prosper with wisedome, and shal sette vp equitie and ryghteousnesse agayne in earth. In hys time shal Juda be saued, and Israell shall dwell wythoute feare. And this is ỳ name that they shal call him, euen the Lorde our righteousnesse: and therefore beholde, the time commeth sayeth the Lorde, that it shalbe no more sayed, the Lorde lyueth whyche broughte the children of Israel out of the land of Egypte: But the Lorde lyueth whyche broughte forth and lead the sede of the house of Israell out of the north lande, and from all contreyes where I haue scattered them: and thei shal dwel in their owne lande agayne.

The

The Gospell.

WHen Jesus lift vp his eies, and saw a great company come vnto him, he saith vnto Philip: whence shall we bie bread that these may eate? This he said to proue him, for he himselfe knewe what he would doe. Philyp aunswered him: two hundreth penyworth of bread are not sufficient for them, that euery man maye take a litle. One of his disciples (Andrew, Simon Peters brother) said vnto him. Ther is a lad here, which hath fiue barley loaues and. ii. fishes: but what are they amonge so many? And Jesus sayd: make the people sit down. There was much grasse in the place. So the men sat downe, in numbre about fiue thousande. And Jesus toke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set downe. And likewise of the fishes as much as they would. When they had eaten ynough, he saith vnto his disciples: Gather vp the broke meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broke meate of the fyue barley loaues, which broken meate remayned vnto them that had eaten. Then those men (when they had sene the myracle that Jesus did) saide: this is of a trueth the same prophete that should come into the world. John. vi.

yf there be any moe Sundaies before Aduent Sunday to supplye the same, shalbe taken the seruyce of some of those Sundayes that were omytted betwene the Epyphany and Septuagesima.

Sainct Andrewes day.

☞ The Collecte.

ALmightie god, whyche didst geue such grace vnto thy holy Apostle Sainct Andrewe, that he redely obeyed the callyng of thy sonne Iesus Chryst, & folowed hym without delay. Graunt vnto vs al, that we being called by thy holy word, may furthwith geue ouer our selues, obedyently to folowe thy holy commaundementes: through the same Iesus Chryst our Lorde.

The Epistle.

Rom. x. IF thou knowledg wyth thy mouth that Iesus is the lord, and beleue in thy heart that God raysed hym vp fromdeath, thou shalt be safe. For to beleue with the heart iustifieth, and to knowledge wyth the mouth maketh a man safe. For the Scripture saith, who soeuer beleueth on hym shall not be confounded. There is no difference betwene the Iewe and the Gentle. For one is lord of all, which is ryche vnto al that cal vpon him. For whosoeuer doeth cal on the name of the Lord, shalbe safe. Howe then shal they cal on him on whom they haue not beleued? How shal they beleue on him, on whom thei haue not heard? How shal they heare wout a preacher? And how shall they preach, without they be sent? As it is written: how beautiful are the fete of thē which bring tydynges of peace, & bryng tydynges of good thinges? But they haue not al obeied to ỹ Gospell. For Esay saith: Lorde, who hath beleued our

our sayinges: so then fayth cōmeth by hearyng, & hearyng cōmeth by the worde of God. But I aske: haue thei not heard: no doubt theyr soūd wēt out into all landes, & theyr wordes into the endes of the worlde. But I demaunde whether Israel did knowe or not: ffyrst Moises saith: I wyl prouoke you to enuy, by thē that are no people, by a foliſhe nacion I wyll anger you. Esai after that is bold, and saith: I am found of thē that sought me not: I am manifest vnto thē that asked not after me. But againſt Israell he saith: All day longe haue I stretched foorth my handes vnto a people that belieueth not, but speaketh agaynſt me.

¶ The Gospell. Matth. iiii

AS Jesus walked by the sea of Galile, he sawe two brethren: Simon whiche was called Peter, and Andrewe his brother, castyng a net into the sea (for they were fyshers) and he saith vnto them: folowe me, and I wyll make you to become fyshers of men. And they streyght way left theyr nettes and folowed hym. And when he was gone forth from thence, he sawe other two brethren, James, the sonne of zebede, and John his brother, in the shyp with zebede theyr father, mendyng theyr nettes, and he called them. And they immediatly left the shyp & theyr father, and folowed hym.

Saint Thomas the Apoſtle.

¶ The Collect.

ALmightie euerliuing god, which for the more confirmaciō of the fayth, didſt ſuffer thy holy

Apostle Thomas to be doubtful in thy sonnes resurrection: graunt vs so perfectly, and without al doubt to beleue in thy sõne Jesus Christ, that our fayth in thy syght neuer be reproued: heare vs, O lorde, through the same Jesus Chryste, to whom with thee and the holy ghost be al honoure. &c.

¶ The Epistle.

Ephe. ii. NOwe ye are not straungers, nor forreyners. but citezens wyth the saynctes, and of the housholde of God: and are buylte vpon the foundation of the Apostles and Prophetes, Jesus Chryste him selfe beinge the heade corner stone: in whom what buylding soeuer is coupled together. it groweth vnto an holye temple of the Lorde: in whom also ye are buylte together, to be an habytation of God through the holye ghost.

The Gospel.

John. xx. THomas one of the twelue, whiche is called Didimus, was not wyth them when Jesus came. The other disciples therefore sayde vnto him: we haue sene the Lorde. But he said vnto them: except I see in his handes the prynt of the nayles, and put my fynger into the prynt of the nayles, and thruste my hande into hys syde, I wyll not beleue. And after eyghte dayes, agayne hys dyscyples were wythin, and Thomas with them. Then came Jesus when the doores were shut, and stode in the myddes, and said. Peace be vnto you. And after that he sayd to

Thomas

Thomas, bring thy finger hither, and see my handes, and reach hyther thy hande, and thrust it into my syde, and be not faythles but beleuinge. Thomas aunswered, and said vnto hym: my Lord and my god. Jesus sayd vnto hym: Thomas, because thou haste sene me, thou haste beleued: blessed are thei that haue not sene, and yet haue beleued. And many other signes truly did Jesus in the presence of his disciples, whyche are not wrytten in thys boke: These are written that ye might beleue that Jesus Christ is the sonne of god, and that (in beleuing) ye might haue life through his name.

The Conuersion of Sainct Paule.

The Collecte.

GOd which hast taught all the world, throughe the preachynge of thy blessed Apostle Saincte Paule: Graunt we beseech the that we which haue his wonderful conuersion in remembraunce, may folow and fulfil thy holy doctrine that he taught: through Jesu Christ our Lord.

The Epystle.

AND Saule yet breathynge oute threatninges and slaughter against the disciples of the lorde: wente vnto the hie priest, and desired of him letters to cary to Damasco to ỹ Synagoges, that if he found any of this way (were they men or women) he might brynge them bounde to Jerusalem. And when he iourneyed Actes. ix.

it foꝛtuned that as he was come nygh to Damaſco ſodeinly there ſhined round about hym a lyght from heauen, and he fell to the earth, and heard a voice ſaying to him: Saul, Saul, why perſecuteſt thou me? And he ſaid: what art thou loꝛd? And the loꝛd ſaid: I am Jeſus whom thou perſecuteſt. It is harde foꝛ thee to kicke agaynſt the pꝛicke. And he both trembling and aſtonied, ſaid: Loꝛd, what wilt thou haue me to do? And the loꝛde ſaide vnto him: ariſe, and goe into the citie, and it ſhabe told thee what thou muſt do. The men which iourneied with him, ſtode amaſed, hearing a voice, but ſeing no man. And Saul aroſe from the earth, and when he opened his eyes, he ſaw no mā: But they lead him by the hande, and bꝛought him into Damaſco. And he was thꝛe dayes without ſight, and neyther dyd eate noꝛ dꝛinke. And there was a certaine Diſciple at Damaſco, named Ananias: and to him ſaid the Loꝛd in a viſion: Ananias? and he ſayd: beholde, I am here Loꝛde. And the loꝛde ſaid vnto him: ariſe and goe into the ſtrete (whyche is called ſtreight) & ſeke in the houſe of Judas, after one called Saule of Tharſus. Foꝛ behold he pꝛayeth, & hath ſene in a viſion, a man named Ananias, comming in to him, and putting his hands on him. that he might receiue his ſight. Then Ananias aūſwered: Loꝛd, I haue heard by many of this man, how much euil he hath done to thy ſainctes at Jeruſalē and here he hath auctoꝛitie of the hye pꝛieſtes, to bynd al that cal on thy name. The loꝛd ſayd vnto him: goe thy way, foꝛ he is a choſen veſſell vnto me, to beare my name befoꝛe ỹ gentiles,

and

and kinges, and the children of Israel. For I wil shewe him howe great thinges he muste suffre for my names sake. And Ananias went his way, and entered into the house, & put hys handes on hym, and sayde: brother Saule, the lord that appeared vnto thee in the way as thou camest, hath sent me that thou mightest receiue thy sight, and be filled with ỹ holy ghost. And immedyately ther fel from his eies as it had ben scales, and he receiued sight, and arose, and was baptised, and receiued meate, and was comforted. Then was Saule a certayne daies with the disciples that were at Damasco, & straight waye he preached Christ in the Synagogues, how that he was the sonne of God. But all that heard him were amased, and said: is not this he that spoiled them whych called on thys name in Ierusalem, & came hither for that intent, that he might bring them boũd vnto the hye Priestes? But Saule encreased the more in strength, and confounded the Iewes which dwelt at Damasco, affyrming that this was very Christ.

The Gospell.

PEter aunswered, & saide vnto Iesus: behold, we haue forsaken al and followed the: what shal we haue therfore? Iesus said vnto them: Verely I saye vnto you, that whẽ the sonne of man shal sit in ỹ seat of his maiestie, ye ỹ haue followed me in ỹ regeneration, shal sit also vpon .xii. seates and iudge the .xii. tribes of Israel. And euery one that forsaketh house, or brethrẽ, or sisters, or father Mat. xix.

or mother, or wyfe, or chyldren, or landes, for my names sake, shall receaue an hundreth folde, and shall inherite euerlasting lyfe. But many that are fyrst shalbe last, and the last shalbe first.

The purification of Sainct Mary the virgin.

The Collect.

ALmightye and euerlastyng God, we humbly beseech thy Maiestie, that as thy only begotten sonne was thys day presented in the tẽple, in substaunce of our flesh, so graunt that we maybe presented vnto thee wyth pure and cleare myndes. By Iesus Christ our Lord.

¶ The Epystle

The same that is appointed for the Sundaye.

¶ The Gospell.

Luke. ii.

WHen the time of their Purification (after the law of Moyses) was come, they brought him to Ierusalem, to presente him to the Lord (as it is written in the lawe of the Lord: euery man child that fyrste openeth the matrix, shalbe called holy to the lorde:) and to offer (as it is saide in the lawe of the lord) a paire of turtle doues, or two yong Pigeons And behold, there was a mã in Hierusalem, whose name was Symeon. And the same man was iust and godly, and loked for the consolation of Israel and the holy ghost was in him. And an aunswere had

had he receiued of the holy ghost, that he shuld not se death, except he fyrst saw the Lorde Christ. And came by inspyration into the temple.

Sainct Mathies day.

The Collect

ALmyghty god, which in the place of the traitour Judas diddest chose thy faithful seruant Mathie to be of the numbre of thy twelue Apostles: Graunt that thy church being alway preserued from false Apostles, maye be ordered and guyded by faythful and true pastors, through Jesus Christ our Lorde.

The Epistle.

IN those daies Peter stode vp in the middes of the disciples, and sayde: the number of names that were together, were about an hundred and .xx. ye men and brethren, this scripture muste nedes haue bene fulfylled, whiche the holy ghost, through the mouth of Dauid, spake before of Judas, whiche was guyde to them that toke Jesus. For he was numbred with vs, and had obteyned felowshyp in thys ministration. And the same hath nowe possessed a plat of grounde, with the reward of iniquitie: and when he was hanged, burst a sunder in the middes, and al his bowels gushed out. And it was knowen vnto al the inhabiters of Jerusalem: insomuch that the same fielde is called in their mother tongue Acheldama, that is to say: ỹ bloudy field. For it is written in the boke of Psalmes. his habitation be voyde Actes .i.

voyde, and no man be dwellyng therin, & hys by-shoprike let another take. Wherfore, of these men which haue companied wyth vs (all the time that the Lord Jesus had al his conuersacio among vs, beginning at the Baptisme of John vnto ỹ same day, that he was taken vp from vs) must one be ordeined, to be a witnes with vs of his resurrectio. And thei appointed two, Joseph whiche is called Barsabas (whose sirname was Justus) & Mathias. And when they prayed: they said: Thou Lorde which knowest the heartes of al men, shewe whether of these two thou hast chosen, that he maye take the roume of this ministracion & Apostleship from which Judas by transgression fell, that he might go to his owne place. And they gaue forth their lottes, & the lot fell on Mathias, and he was coumpted with the eleuen Apostles.

¶ The Gospell.

Math. xi. IN that time Jesus aunswered, & sayd: I thanke thee (O father) Lord of heauen and earth, because thou hast hidde these thynges from the wyse and prudent, & hast shewed them vnto babes: verely father, euen so was it thy good pleasure. Al thinges are geuē vnto me of my father. And no man knoweth ỹ sonne, but the father: nether knoweth any mā the father, saue the soune, and he to whomsoeuer the sonne wil open him. Come vnto me al ye that labour and are laden, and I wil ease you. Take my yoke vpon you, & learne of me, for I am meke & lowly in heart, & ye shall find rest vnto your soules: for mi yoke is easi & mi burdē is light

¶ The

The Annunciation of the virgin Marye.

The Collect

WE beseche thee lord, powre thy grace into our heartes, that as we haue knowē Chryst thy sonnes incarnation, by the message of an aungell, so by hys crosse and passion, we maye be brought vnto the glory of hys resurrection: Through the same Christe our Lorde.

The Epistle.

GOD spake once agayne vnto Ahaz, saying: requyre a token of the Lord thy God, whether it be towarde the depth beneath, or toward the height aboue. Then sayd Ahaz: I wyll requyre none, neither wil I tempt the Lord. And he sayde: hearken to, ye of the house of Dauid: is it not ynough for you ye be greuous vnto men, but ye must greue my God also? Therfore the Lord shal geue you a token: Behold, a virgin shal conceiue and beare a sonne and thou hys mother shalt cal his name Emanuel. Butter and hony shal he eate, that he may know to refuse the euyll, and chose the good. Esa. vii.

The Gospell.

AND in the sixth moneth, the aungell Gabryell was sent from God vnto a citie of Galile, named Nazareth, to a virgyn spoused to a manne whose name was Joseph, of the house of Dauyd, and the vyrginnes name was Mary. Luke. i.

And

And the Aungel went in vnto her, and said: Haile full of grace, the lord is with thee, blessed art thou amonge women. When she saw him, she was abashed at his saying, and cast in her mynd what maner of salutation that should be. And the Aungell said vnto her: feare not Mary, for thou hast found grace with God. Beholde, thou shalte conceyue in thy wombe, & beare a sonne, & shalt call his name Jesus: He shalbe great, and shalbe called the sonne of the hyghest. And the lorde God shall geue vnto hym, the seat of his father Dauid, & he shal reigne ouer the house of Jacob for euer, & of his kingdom there shalbe non ende. Then said Mary to the aungell: How shal this be, seeing I know not a man? And the aungel aunswered, and said vnto her, the holy ghost shall come vpon thee, and the power of the hyest shal ouershadow thee. Therfore also that holy thinge which shal be borne, shal be called the sonne of god. And behold thy Cosyn Elizabeth, she hath also conceiued a sonne in her age: and this is the syxth moneth, whyche was called barren, for with God nothing shall be vnpossible. And Mary said behold the handmayde of the lorde, be it vnto me accordyng to thy word. And the aungel departed from her.

Sainct Markes day.

¶ The Collecte.

ALmighty god, which haste instructed thy holy church, with the heauenly doctryne of thy Euangelist. S. Marke: geue vs grace so to be established by thy holy gospel, that we be not lyke chyldren

chyldren, caryed awaye with euery blaste of vaine doctrine: Through Jesus Christ our Lorde.

☞ The Epistle.

VNto euery one of vs is geuen grace, accordinge to the measure of the gyfte of Christ. Ephe. iiii

Wherefore he sayeth: when he wente vp on hie: he led captiuitie captiue and gaue giftes vnto men. That he ascended, what meaneth it, but that he also descēded fyrst into the lowest partes of the earth? he that descended, is euen the same also that ascended vp aboue all heauens, to fulfyll all thynges. And the very same made some Apostles, some Prophetes, some Euangelystes, some shepeheardes & teachers, to the edifying of the sainctes, to the worke and administration, euen to the edifiyng of the body of Christe, tyll we al come to the vnitie of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the ful perfect age of Christ. That we hēcefoorth shuld be no more chyldren, wauering and caried about with euery wynde of doctryne, by the wilines of men, through craftynes whereby they lay awayt for vs to deceyue vs. But let vs folowe the trueth in loue, and in all thinges growe in hym whyche is the head, euen Christ, in whom if all the bodye be coupled and knit together, throughout euery ioynte, wherwyth one ministreth to another (accordyng to the operation, as euery part hath hys measure) he encreaseth the body, vnto the edifyinge of it selfe throughe loue.

The Gospell.

Iohn.xv. I Am the true vyne, and my father is a husbandman. Euery braunch that beareth not fruite in me, he wyll take away. And euery braunche that beareth fruite wyll he pourge, that it may bryng foorth more fruite. Now are ye cleane through the wordes whiche I haue spoken vnto you. Byde in me, and I in you. As the braunche cannot beare fruit of it selfe, except it byde in the vine: no more can ye, except ye abyde in me. I am the vyne, ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth forth muche fruite. For without me can ye do nothynge. If a man byde not in me, he is caste foorth as a braunche, and is withered, and men gather them, and cast them into the fyre, and they burne. If ye abyde in me, and my wordes abyde in you, aske what ye wyll, and it shalbe done for you. Herein is my father glorifyed, that ye beare muche fruite, & become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my cõmaundementes, ye shall byde in my loue, euen as I haue kept my fathers cõmaundementes, & abyde in his loue. These thynges haue I spoken vnto you, that my ioy myght remayne in you, and that your ioy myght be full.

Saint Philip and James.

☞ The Collecte

Almyghtie God, whõ truely to know is euerlasting lyfe: graunt vs perfectly to know thy Iesus Christ, to be the way, the trueth and

and the lyke, as thou haste taught Sainct Phylip and other the Apostles: throughe Iesus Christ our Lorde.

¶ The Epystle.

IAmes the seruaunte of God, and of the lorde Iesus Christ, sendeth greetyng to the twelue Tribes which are scattered abroade. My brethren, count it for an exceadyng ioye, when ye fal into dyuers temptacions. Knowynge this, that the tryinge of your faith gendreth pacience, and let pacience haue her perfect worke, that ye maye be perfect and sounde, lackyng nothyng. If anye of you lacke wisedome, let hym aske of hym that geueth it: euen god, which geueth to all men indifferently, and casteth no man in the teeth, and it shalbe geuen hym. But let hym aske in fayth, and wauer not, for he that doubteth, is lyke a waue of the Sea, which is tost of the wyndes, & caried with violence. Neither let that man thinke that he shall receiue any thing of the Lord. A wauerynge mynded man, is vnstable in al his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Agayne let hym that is riche, reioyce when he is made lowe. For euen as the floure of the grasse, shal he passe away. For as the sunne riseth with heate, and the grasse withereth & his floure falleth away, and the beautye of the fashion of it perisheth: euen so shall the rich man perishe in his wayes. Happy is the man that endureth temptacion: for when he is tryed, he shal receiue the crowne of lyfe, whiche the lorde hath promysed to them that loue hym. Iames.i.

The

The Gospel.

Joh. xiiii. AND Jesus sayde vnto hys dysciples: let not your heartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are manye mansyons, yf it were not so, I would haue told you. I go to prepare a place for you. And yf I go to prepare a place for you, I wyl come agayne and receaue you, euen vnto my self: that where I am, there may ye be also. And whyther I goe, you know, and the way ye know. Thomas sayeth vnto hym: Lorde, we knowe not whither thou goest. And howe is it possible for vs to know the waye? Jesus sayeth vnto hym: I am the waye, and the trueth, and the lyfe: No man commeth to the father but by me: yf ye had knowen me ye had knowen my father also. And nowe ye know hym, and haue sene him. Philip sayth vnto him: Lord, shew vs the father, and it suffiseth vs. Jesus sayeth vnto him: haue I ben so long time with you, and yet hast thou not knowen me? Philip, he that hath seen me, hath sene my father: and howe saiest thou then, shewe vs the father? Beleuest not thou that I am in the father, & the father in me? The words that I speake vnto you, I speake not of my self: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in ỹ father, and the father in me? Or elles beleue me for the workes sake. Verely, verely, I saye vnto you: he that beleueth on me, the workes that I do, ỹ same shal he do also: and greater workes then these shal he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that wyll I doe,

that

that the father may be glorifyed by the sonne, yf ye shall aske any thing in my name, I wil do it.

Sainct Barnabe Apostle.

The Collect.

LOrde almyghty, which hast endued thy holye Apostle Barnabas, with synguler gyftes of thy holy Ghost: let vs not be destitute of thy manyfolde giftes, nor yet of grace, to vse them alway to thy honoure and glory: Through Jesus Christ our Lorde.

The Epystle.

TYdinges of these thynges came vnto the eares of the congregacion, whiche was in Jerusalem. And they sent forth Barnabas that he shoulde goe vnto Antioche. Which when he came, and had seen the grace of god, was glad: and exhorted them all, that with purpose of heart they woulde contynually cleaue vnto the Lorde. For he was a good man, and ful of the holy Ghost and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tharsus, to seeke Saule. And when he had founde hym he brought hym vnto Antioch. And it chaũced that a whole yeare they had their conuersacion wyth the congregacyon there, and taught much people: in so muche that the disciples of Antioche were the fyrst that were called christen. In those dayes came Prophetes from the Citie of Jerusalẽ vnto Antioche. And there stode vp one of them, named Agabus, & Acte. xi.

signified by the spirite, that there should be great dearth throughout al the world, whiche came to passe in the Emperour Claudius dayes. Then the disciples, euery man accordynge to his habilitie, purposed to send succour vnto the brethrē whiche dwelt in Jewry: which thei also dyd, and sent it to the elders by the handes of Barnabas and Saule.

The Gospel.

John.xv. THis is my cōmaūdement, that ye loue together as I haue loued you. Greater loue hath no man then this: that a man bestowe his lyfe for his frendes. ye are my frendes, yf ye do whatsoeuer I commaund you. Henceforth call I not you seruauntes, for the seruaunt knoweth not what his Lorde doeth. But you haue I called frendes, for all thynges that I haue harde of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, & ordeyned you to go and bring forth fruit, and that your fruite shoulde remayne: that whatsoeuer ye aske of the father in my name, he may geue it you

Saint John Baptist.

¶ The Collect.

ALmyghtie God, by whose prouidence thy seruaunt John Baptist was wōderfully borne, & sent to prepare the way of thy sonne our sauiour, by preaching of penaunce: make vs so to folowe his doctrine and holye lyfe, that we maye truely repente, accordyng to his preachinge, and after

after his example constantlye speake the trueth, boldly rebuke vyce, and pacientlye suffer for the truethes sake: through Iesus Christ our Lorde.

¶ The Epistle.

 E of good chere my people, O ye pro- Esai. xl.
phetes comfort my people, saith your God, comfort Ierusalē at the heart, and tel her that her trauaile is at an ende, that her offence is pardoned, that she hath receiued of the Lordes hand sufficiēt correctiō for al her synnes. A voyce cryed in wyldernesse, prepare the way of the lorde in the wyldernesse, make streyght the path of our God in the desert. Let all valleyes be exalted, and euery mountayne and hyl be layed lowe: what so is croked, let it be made straight, and let the rough be made playne fieldes. For the glory of the lorde shall appeare, and all flesche shall at once se it: for why the mouth of the lorde hath spoken it. The same voyce spake. Nowe crye. And the Prophete aunswered: what shall I crye? that all flesche is grasse, and that al the goodlynesse therof is as the floure of the fielde. The grasse is wythered, the floure falleth away. Euē so is the people as grasse when the breath of the lorde bloweth vpon them. Neuertheles, whether the grasse wyther, or that the floure fade away, yet ỹ word of our god endureth for euer. Go vp vnto the hye hyll (O Sion) thou that bringest good tidinges. lift vp thy voyce with power, O thou preacher Ierusalem, lyft it vppe without feare, and saye vnto the Cy-

ties of Juda: Beholde your God, behold, the Lord, God shall come with power, and beare rule with his arme. Behold, he bryngeth his treasure with hym, and his workes goe before hym. He shall fede his flocke lyke an heardman. He shall gather the lambes together with his arme, and cary thē in his bosome, & shall kyndly intreate those that beare yonge.

The Gospell.

Luke. i.

ELizabethes tyme came that she shoulde be delyuered, and she brought forth a sonne. And her neyghbours and her cosins heard howe the lord had shewed great mercy vpon her, and reioysed w̄ her. And it fortuned, that in the eyght daye they came to circumcise the child, and called his name zacharie, after the name of his father. And his mother aunswered and sayd: not so, but his name shalbe called John. And they said vnto her: There is none in thy kynred that is named with this name. And they made signes to his father howe he woulde haue hym called. And he asked for writyng tables, and wrote saying: his name is John. And they maruayled all. And his mouth was opened immediatly, and his tongue also, & he spake and praysed God. And feare came on al them that dwelt nye vnto hym. And all these sayinges was noysed abroade throughout all the hye countrey of Jewry, and they that hearde them layde thē vp in theyr heartes, sayinge: what maner of chylde shall this bee? And the hande of the Lorde

was

was wyth hym. And hys father Zacharias was filled wyth the holy Ghoste, and prophetied, saying: Prayſed be the lord God of Iſrael, for he hath viſited and redemed his people. And hath rayſed vp an horne of ſaluation vnto vs, in the houſe of hys ſeruaunt Dauid. Euen as he promiſed by the mouth of hys holy Prophetes, whiche were ſence the world began. That we ſhoulde be ſaued from our enemyes, and from the hande of all that hate vs. That he would deale mercifullye with our fathers, and remembre his holy couenaunt. And he would perfourme the othe which he ſware to our father Abraham for to forgeue vs. That we being deliuered out of the handes of our enemies, might ſerue him without feare al the dayes of our lyfe, in ſuch holyneſſe and righteouſnes, as are accepted for him. And thou child ſhalt be called the Prophete of the hyeſt, for thou ſhalt go before the face of the Lord to prepare his wayes. To geue knowledge of ſaluation vnto his people, for the remiſſion of ſynnes. Through the tender mercye of our God, whereby the day ſpringe from an high hath viſited vs. To geue light to them that ſat in darknes, and in the ſhadow of death, to guyde our fete into the waye of peace. And the chylde grewe and waxed ſtrong in ſpirite, and was in wildernes til the day came, when he ſhould ſhewe him ſelfe vnto the Iſraelytes.

Sainct Peters day.

The Collect.

ALmyghty GOD, whych by thy sonne Jesus Chryst hast geuen to thy Apostle Sainct Peter many excellent giftes, and commaundest him earnestly to fede thy flocke: make we beseche thee, al Bishops and Pastours diligētly to preach thy holy word, and the people obediently to folow the same, that they may receiue the crown of euerlasting glory: through Jesus Chryst our Lord.

¶ The Epystle

Actes. xii.

AT the same tyme Herode the kyng stretched forth his handes to vexe certayne of the congregatyon. And he kylled James the brother of John wyth the sword. And because he sawe it pleased the Jewes he proceded farther and tooke Peter also. Then were the dayes of swete breade. And when he had caught him, he put hym in pryson also, and delyuered hym to foure quaternions of souldiers to be kepte: entendynge after Easter to bringe hym forth to the people. And Peter was kepte in pryson, but prayer was made wythout ceasyng of the congregation vnto god for him. And when Herod would haue brought him out vnto the people, the same nyght slept Peter betwene two souldiours, bound wyth two chaynes, and the kepers before the dore, kept the prison. And beholde, the Aungel of the Lorde was there present, and a light shined in the habytatyon. And he smote Peter on the side, and stirred hym vp, saying: aryse vp quyckly. And hys chaynes fell from hys handes. And the Angell said vnto him: gyrde thy selfe, and bind on

thy

thy sandales. And he so dyd. And he sayth vnto him: cast thy garment about the, & folow me. And he came out and folowed him, and wist not that it was trueth whyche was done by the aungell, but thought he had sene a vysyon. When they were past the fyrst and seconde watche, they came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by the own accord. And they went out and passed through one strete, and forthwyth the Aungel departed from him. And when Peter was come to him selfe, he sayd: nowe I know of a suretie that the Lorde hath sent his Aungell, and hath deliuered me out of the hande of Herode, and from all the wayting of the people of the Jewes.

¶ The Gospel.



When Jesus came into the coastes of the citie whyche is called Cesarea Philippi, he asked his disciples, saying: whom doe men saye that I the sonne of man am? They said: Some say ỳ thou art John Baptist, some Helias, some Jeremias, or one of the prophetes. He saith vnto them, but whom say ye that I am? Simon Peter answered, and sayd: Thou art Christ the sonne of the liuing god. And Jesus answered, and saide vnto hym. Happy art thou Symon the sonne of Jonas: for flesh & bloud hath not opened that vnto the, but my father which is in heauen. And I say vnto thee, that thou art Peter: And vpon thys rocke I wyl bynd my congregation. Mark. xvi.

And the gates of hell shall not preuayle agaynste it. And I wyll geue vnto thee the keyes of the kyngdome of heauen. And whatsoeuer thou byndest in earth, shalbe bound in heauen, and whatsoeuer thou losest in earth, shalbe losed in heauen.

Saincte Iames the Apostle.

The Collecte.

GRaunt, O mercyfull God, that as thy holy Apostle Saincte Iames, leauyng hys father and all that he had without delay, was obedyent vnto the callyng of thy sonne Iesus Christ, and folowed him. So we, forsakynge all worldly and carnal affections, maye be euermore ready to folowe thy commaundementes, throughe Iesu Christ our Lorde.

The Epystle.

Actes. xi.

IN thole dates came Prophetes from the citie of Ierusalem vnto Antioche: And there stode vp one of them named Agabus, and sygnyfyed by the spyryte, that there shoulde be greate dearth throughout all the worlde, whyche came to passe in the Emperour Claudius dayes. Then the dyscyples, euery man accordyng to his habilitie, purposed to sende succoure vnto the brethren whyche dwelt in Iewry: whyche thynge they also dyd, and sente it to the elders, by the handes of Barnabas and Saule. At the same tyme Herode the kynge stretched forth hys handes to vexe certayne of the congregaty-

on.

on. And he kylled Iames the brother of Iohn with the ſword. And because he ſaw it pleaſed the Iewes he proceded farther, and toke Peter alſo.

¶ The Goſpell.

Then came to hym the mother of Zebedes chyldren, wyth her ſonnes, worſhyppynge him, and deſiring a certayne thynge of hym. Matth. xx.
And he ſayed vnto her: what wylt thou? She ſayed vnto hym: Graunte that theſe my two ſonnes may ſit, the one on thy ryght hande, and the other on thy left, in thy kyngdome. But Ieſus aunſwered and ſayed: ye wote not what ye aſke. Are ye hable to drynke of the cup that I ſhall drynke of, and to be baptiſed with the baptyſme that I am baptiſed with? they ſaid vnto him: we are. He ſaid vnto them: ye ſhall drynke in dede of my cup, and be baptiſed with ỹ baptiſme that I am baptyſed wyth: but to ſit on my right hand, and on my left, is not mine to geue, but it ſhal chaunce vnto them that it is prepared for of my father. And when the ten heard this, they diſdained at the two brethren. But Ieſus called them vnto him, and ſayde: ye knowe that the prynces of the natyons haue dominion ouer them, and they that are greate men, exercyſe aucthoritie vpon them. It ſhall not be ſo among you. But whoſoeuer wyl be great among you, let him be your miniſter: and whoſoeuer wil be chiefe amonge you, let hym be your ſeruaunt. Euen as the ſonne of man came not to be miniſtred vnto, but to mynyſter, and to geue his lyfe a redempcion for manye.

Saynt

Sainct Bartilmewe.

The Collecte.

DAlmyghty and euerlastyng God, which hast geuen grace to thy Apostle Bartholomewe truly to beleue, & to preach thy word: graunt we beseech thee vnto thy church, both to loue that he beleued, and to preach that he taught: through Christ our Lorde.

The Epystle.

Actes. v.  BY the handes of the Apostels, were many sygnes and wonders shewed among the people. And they were al together with one accorde in Salomons porch. And of other durste no man ioyne him selfe to them: neuertheless the people magnyfyed them. The number of them that beleued in the Lord, both of men and women, grewe more and more: in so muche that they brought the sycke into the stretes, and layde them on beddes and couches, that at the leastway the shadowe of Peter, when he came by, myghte shadowe some of them. There came also a multytude out of the Cyties rounde about, vnto Ierusalem, bryngynge sicke folkes, and them whyche were vexed wyth vncleane spyrytes: And they were healed euery one.

The Gospell.

And

AND there was a stryfe among them, whyche of them shoulde seme to bee the greatest. And he said vnto them: the kynges of nacyons reygne ouer them, and they that haue auctoritie vpon them are called gratious lordes: But ye shal not so bee. But he that is greatest amonge you, shalbe as the yonger, and he that is cheyfe, shalbe as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sytteth at meate? But I am among you, as he that ministreth, ye are they whyche haue bydden wyth me in my temptatyons. And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me, that ye maye eate and drynke at my table in my kyngdome, and sytte on seates iudgeynge the twelue trybes of Israell. Luke. xxii.

Sainct Mathewe

¶ The Collecte.

ALmyghty God, whych by thy blessed sonne dyddest call Mathewe from the receypte of custome to be an Apostle and Euangelyst: Graunte vs grace to forsake all couetous desyres, and inordinate loue of riches, and to folowe thy sayd sonne Jesus Chryst, who lyueth and raygneth. &c.

The Epistle.

2. Cor. iiii

SEynge that we haue such an office, euen as God hath had mercy on vs, we goe not out of kynde, but haue caste from vs the clokes of vnhonestie, and walke not in craftines, neither handle we the word of God deceiptfully, but open the trueth, and repoꝛte our selues to euerye mans conscyence in the syght of God. If our Gospell be yet hyd, it is hydde amonge them that are losse, in whom the God of thys woꝛlde hath blynded the myndes of them whiche belieue not, lest the lyght of the Gospel of the glozy of Chꝛyst (whiche is the ymage of God (shoulde shyne vnto them. Foꝛ we pꝛeach not oure selues, but Chꝛist Jesus to be the Loꝛde, and our selues your seruauntes, foꝛ Jesus sake. Foꝛ it is GOD that commaundeth the light to shyne out of darkenes, whyche hath shyned in our heartes, foꝛ to geue the light of the knowledg of the glozy of God, in the face of Jesus Chꝛyst.

The Gospel.

Matth. ix.

AND as Jesus passed foꝛth from thence he sawe a man (named Mathewe) sittinge at the receipt of custome, and he sayde vnto hym: folow me. And he arose and folowed him. And it came to passe as Jesus sate at meate in hys house: beholde, many Publicans also and sinners that came, sat downe with Jesus and hys Disciples. And when the Pharyseys sawe it, they sayd vnto hys Dyscypies; Whye eateth youre master wyth

with Publicans & synners: But whē Jesus hard that, he said vnto them: They that be stronge nede not the Phisiciō, but they that are sicke. Go ye rather, and learne what that meaneth: I wyll haue mercy and not sacrifice: for I am not come to call the righteous, but synners to repentaunce.

Saint Michaell and all Aungels.

¶ The Collect.

Euerlastyng God which hast ordeyned and constituted the seruices of all Aungels and men in a wonderfull order: mercifully graunt, that they which alway doe thee seruice in heauen, maye by thy appoyntment succour and defend vs in earth through Jesus Christ our Lorde. &c.

☞ The Epistle.

THere was a greate battayle in heauen: Michael and his Aungels fought with the dragon, & the dragon fought with his Aungels, and preuayled not, neither was theyr place found any more in heauen. And the great dragō. that old Serpent, called the deuyll and Sathanas, was cast out, whiche deceyueth al the world. And he was cast into the earth, and his Angels were cast out also with hym. And I heard a loude voyce, saying: in heauen is nowe made saluacion and strēgth, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and nyght. And they ouercame Apo. xii.

came hym by the bloudde of the lambe, and by the word of theyr testimony, and they loued not theyr lyues vnto the death. Therfore reioyce heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea: for the deuyll is come downe vnto you, whiche hath great wrath, because he knoweth that he hath but a shorte time.

¶ The Gospell.

Mat. xviii

AT the same tyme came the disciples vnto Iesus, saying: who is the greatest in the kyngdome of heauen? Iesus called a chyld vnto hym, and set him in the middest of them, & sayde: Verely I saye vnto you, excepte ye turne and become as chyldren, ye shall not entre into the kyngdome of heauen. Whosoeuer therfore hũbleth him selfe as this chyld, ye same is the greatest in the kingdome of heauen. And whosoeuer receiueth suche a chylde in my name, receiueth me. But who so doeth offende one of these lyttle ones, which beleue in me, it were better for hym that a mylstone were hanged about his necke, and that he were drowned in the depth of the sea. Woe vnto the world, because of offences: necessary it is that offences come: But woe vnto the man by whom the offence commeth. Wherfore yf thy hand or thy fote hynder thee, cut hym of, and cast it from thee. It is better for thee to enter into lyfe halt & maymed, rather then thou shouldest (hauing two handes or two feete) be cast into euerlasting fyre. And yf thyne eye offend thee, plucke it out, and caste it from thee: It is better for thee to enter into lyfe

with

with one eye, rather then (hauyng two eyes) to be cast into hell fyre. Take heede that ye despise not one of these lyttle ones. For I say vnto you: that in heauen theyr Aungels do alwayes beholde the face of my father which is in heauen.

Saint Luke the Euangelist.

¶ The Collecte.

ALmyghtie God which calledst Luke the Phisition, whose praise is in the Gospell, to be a phisiciō of the soule: it may please the by the holsome medecines of his holy doctrine, to heale all the diseases of our soules: through thy sonne Jesu Christ our Lorde.

¶ The Epystle.

WAtch thou in all thynges, suffer afflictions, do the woorke throughly of an Euangelist, fulfyl thyne office vnto the vttermost: be sober. For I am now ready to be offered, and the tyme of my departyng is at hande. I haue fought a good fyght, I haue fulfylled my course, I haue kept the faith. Frō henceforth ther is laid vp for me a crowne of righteousnes, which the Lorde (that is a righteous iudge) shal geue me at that day: not to me onely, but to all them that loue his commyng. Do thy diligence, ỹ thou maist come shortly vnto me. For demas hath forsakē me & loueth this present world, and is departed vnto Thessa- 1. Ti. iiii.

Thessalonica, Crescens is gone to Galacia, Titus vnto Dalmacia, onlye Lukas is with me. Take Marke and bringe him wyth thee, for he is profytable vnto me for the ministration. And Tichicus haue I sent to Ephesus. The cloke that I left at Troada wyth Carpus, when thou commest bring wyth thee, and the bokes, but specially the parchment. Alexander the coppersmith dyd me muche euil: the Lord reward him accordinge to his dedes, of whom be thou ware also. For he hath greatly withstande our wordes.

The Gospell.

Luke. x.

THe Lorde appoynted other seuentie (and two) also, and sent them two and two before hym into euery cytie & place, whether he himselfe would come. Therfore he said vnto them: the haruest is great, but the labourers are fewe. Praye ye therfore the Lorde of the haruest, to send forth labourers into the haruest. Goe your wayes: beholde, I sende you forth as lambes among wolues. Beare no wallet, neyther scrip, nor shoes, and salute no man by the waye: into whatsoeuer house ye entre, fyrst saye: peace be to this house. And if the sõne of peace be there, your peace shall reste vpon hym: yf not, it shall returne to you agayne. And in the same house tarye styll, eatynge and drynkynge such as thei geue. For the laborer is worthy of his reward.

Symon and Jude Apostles

The Collect.

Almighty

ALmighty God, whych hast builded thy congregation vppon the foundation of the Apostles and Prophetes, Jesu Christ him selfe beyng the head corner stone: graūt vs so to be ioyned together in vnitie of spirite by their doctrine, that we maye be made an holy temple acceptable to thee: through Jesu Christ our Lord.

The Epystle.

IVdas the seruaunt of Jesu Christ, the brother of James: to thē which are called and sanctified in god the father, and preserued in Jesu christ. Mercy vnto you, and peace & loue be multyplyed. Beloued, when I gaue all dylygence to wryte vnto you of the common saluation, it was nedeful for me to write vnto you, to exhorte you that ye should contynually labour in the fayth, whiche was once geuen vnto the saynctes. For there are certayne vngodly men craftely crept in, of whyche it was written afore time vnto such iudgment. Thei turne the grace of our God vnto wantonnes, and deny god (which is the onely lord) & our Lord Jesu Christ. My minde is therfore to put you in remēbraunce, forasmuch as ye once know this, how that the lord (after that he had deliuered the people out of Egipt) destroied them which after beleued not. The Aungels also which kept not theyr fyrst state, but left their own habitatiō he hath reserued in euerlasting chaines vnder darkenes: vnto the iudgement of the great day: euen as Sodom and Gomor, and the cities about thē, which in like maner defyled themselues

Iude. i.

with fornication, and followed straunge flesh, are set forth for an example, and suffer the payne of eternall fyre: lykewyse these beinge deceiued by dreames, defile the flesshe, despise rulers, & speake euyll of them that are in aucthoritie.

¶ The Gospel.

Iohn.xv. THis commaund I you, that ye loue together. If the worlde hate you, ye knowe it hated me before it hated you: If ye were of the world, the worlde woulde loue his owne: howebeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the world hateth you. Remember the worde, that I say vnto you: the seruaunt is not greater then the Lorde. If they haue persecuted me, they wyll also persecute you. If they haue kept my saying, they wyll kepe yours also. But all these thynges wyl they do vnto you for my names sake, because they haue not knowen hym that sent me. If I had not come and spoken vnto them, they should haue had no synne: but nowe haue they nothing to cloke theyr synne withall. He that hateth me, hateth my father also. If I had not done among them the woorkes which none other manne dyd, they shoulde haue hadde do synne. But now haue they bothe seene and hated, not onely me, but also my father. But this happeneth, that the sayyng myght be fullylled that is wrytten in theyr lawe: They hated me without a cause. But when the comforter is come, whom I wyll sende vnto you frō the father, euen the spirit of trueth, (which procedeth of ỹ father) he shall testifie of me

And

And ye shall beare wytnes also, because ye haue ben with me from the beginning.

All Sainctes.

The Collect.

ALmightie God, which hast knit together thy elect in one Communion & felowshyp, in the mistical body of thy sonne Chryst our Lorde: graunt vs grace so to folow thy holy Sainctes in al vertues, & godly lyuinge, that we may come to those inspeakable ioyes, which thou hast prepared for them that vnfaynedly loue thee: Throughe Jesus Chryst our Lord.

The Epistle.



Eyold, I John sawe another Aungell ascende from the rysinge of the sunne, which had the seale of the lyuyng god, and he cryed with a loude voyce to the foure Aungels (to whō power was geuen to hurt the earth and the Sea) sayinge: Hurte not the earth, neyther the Sea, neither the trees, tyl we haue sealed the seruantes of our God in their foreheades. And I hearde the numbre of them whych were sealed: and there were sealed an. C. and. xliiii. thousand, of all the tribes of the children of Israel. Apo. vii.

Of the tribe of Juda were sealed. xii. M.
Of the tribe of Ruben were sealed. xii. M.
Of the tribe of Gad were sealed. xii. M.
Of the tribe of Aser were sealed. xii. M.

Of the tribe of Neptalim were sealed. xii. M.
Of the tribe of Manasses were sealed. xii. M.
Of the tribe of Symeon were sealed. xii. M.
Of the tribe of Leui were sealed. xii. M.
Of the tribe of Isachar were sealed. xii. M.
Of the tribe of Zabulon were sealed. xii. M.
Of the tribe of Joseph were sealed. xii. M.
Of the tribe of Beniamin were sealed. xii. M.

After this I beheld: and loe, a great multitude (whych no man can numbre) of all nations & people, and tonges, stode before the seat, & before the lambe, clothed with longe whyte garmentes, and Palmes in theyr handes, and cryed with a loude voyce, sayinge: saluatiō be ascribed to hym that sytteth vppon the seate of our God, and vnto the lambe. And al the aungels stode in the compasse of the seat and of the Elders, & the foure beastes, and fel before the seate on their faces, and worshipped God, saying: Amen. Blessing, and glory, and wisedome, and thanke, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospell.

Math. v.

IEsus seynge the people, went vp into the mountayne: and when he was set hys dyscyples came to hym, and after that he hadde opened hys mouth, he taughte them, sayinge: Blessed are the poore in spyryte, for theirs is the kyngedome of heauen. Blessed are they that mourne, for they shall receyue coumfort. Blessed are the meeke for they

for they shall receiue the inheritaſice of the earth. Blessed are they whiche hunger and thyrste after righteousnes, for they shalbe satisfied. Blessed are the mercifull, for they shal obteyne mercy. Blessed are the pure in heart, for they shal se God. Blessed are the peacemakers, for they shalbe called the chil dren of God. Blessed are they whiche suffer persecutiō for righteousnes sake, for theirs is the kingdome of heauen. Blessed are ye when men reuyle you, and persecute you, and shall falsely saye all maner of euyl sayinges agaynst you for my sake: reioyce and be glad, for great is your rewarde in heauen. For so persecuted they the Prophetes whiche were before you.

¶ The order for the Administracion of the Lordes Supper, or holy Communion.

SO many as entend to be partakers of the holy Communion, shall signifie their names to the Curate ouernight or els in the morning afore the begynnyng of Morning prayer, or immediatly after.

And yf any of those be an open and notorious euyll liuer, so that the congregacion by hym is offended, or haue done any wronge to hys neyghbours by woorde or deede: The Curate hauyng knowledge thereof, shall call hym and aduertyse hym, in any wyse not to presume to the Lordes table, vntyll he haue openly declared hymselfe to haue truely repented and amended his former naughty lyfe, that the congregacion may thereby be satysfyed which afore were offended: and that he haue recompensed the parties, whom he hath done wrong vnto, or at the leaste declare hymselfe to be in full purpose so to do, assone as he conueniently may.

The same order shall the Curate vse, with those betwene whō he perceiueth malyce and hatred to raigne, not suffrynge them to be partakers of the Lordes Table, vntyll he knowe them to be reconcyled. And yf one of the parties so at varyaunce, be contente to forgeue from the bottome of his hearte, all that the other hath trespassed agaynst hym, and to make amendes for that he hymselfe hath offended, and the other partye wyl not be perswaded to a godly vnitie, but remayne styll in his frowardnes and malyce: The mynyster in that case, ought to admytte the penitent person to the holye Communyon, and not hym that is obstynate.

The Table hauyng at the Communion tyme a fayre whyte lynnen cloth vpon it, shall stande in the body of the Churche, or in the Chaunsell, where Mornyng prayer and Euenynge prayer bee appoynted to be sayde. And the Prieste standyng at the Northside of the Table, shall saye the Lordes prayer with this Collecte folowyng.

Almyghtie

ALmyghtie God, vnto whom all heartes be open, all desyres knowen, and from whom no secretes are hyd, clense the thoughtes of our heartes by the inspiracion of thy holy spirite that we may perfectlye loue thee, and worthelye magnyfye thy holy name: through Christe oure lorde Amen.

Then shall the Priest rehearse distinctly all the ten commaundementes: and the people knelyng, shall after euery commaũdement aske Gods mercy for theyr transgression of the same after this sorte.

¶ Minister.

GOD spake these woordes and sayde: I am the Lord thy God. Thou shalt haue none other Gods but me.

¶ People.

Lorde haue mercy vpon vs, and enclyne oure heartes to kepe this lawe.

¶ Minister.

Thou shalt not make to thy selfe anye grauen Image, nor the lyknesse of any thynge that is in heauen aboue, or in the earth beneath, nor in the water vnder ỹ earth. Thou shalt not bow downe to them nor worshyp them: For I the Lorde thy God am a gelous God, and visit the sinne of the fathers vpõ the children, vnto the thyrd & fourth generacion of them that hate me, and shew mercy vnto thousandes in them that loue me and keepe my commaundementes.

¶ People.

Lorde haue mercye vpon vs, and enclyne our heartes to kepe this lawe.

Minister

¶ Minister.

Thou shalte not take the name of the Lorde thy God in vayne: for the Lorde wyll not holde hym gyltlesse that taketh his name in vayne.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Remember that thou kepe holy the Sabboth day Syxe dayes shalt thou labour and do al that thou hast to doe, but the seuenth daye is the Sabboth of the Lorde thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy doughter, thy manseruaunt, and thy maidseruaunt, thy cattell, and the stranger that is within thy gates: for in syxe dayes, the Lorde made heauen & earth, the sea, and all that in them is, and rested the seuenth day. Wherfore the Lord blessed the seuenth day and halowed it.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Honour thy father & thy mother, that thy dayes maye be longe in the lande whiche the Lorde thy god geueth thee.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Thou shalt do no murther.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Thou shalt not commit adultry.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

Mini-

¶ Minister.

Thou shalt not steale.

¶ People.

Lorde haue mercy vpon vs, and encline our. &c.

¶ Minister.

Thou shalt not beare false witnesse agaynste thy neyghbour.

¶ People.

Lorde haue mercy vpon vs, and encline our heartes to kepe this lawe.

¶ Minister.

Thou shalt not couet thy neyghbours house. Exod. xx.
Thou shalt not couet thy neyghbours wyfe, nor his seruaunt, nor his mayde, nor his oxe, nor his asse, nor any thyng that is his.

¶ People.

Lorde haue mercy vpō vs, and wryte all these thy lawes in our heartes we beseche thee.

¶ Then shall folowe the Collect of the day, with one of these two Collectes folowyng for the quene: the Priest standyng vp and saying.

¶ Let vs pray, Priest.

Almyghty God, whose kyngdome is euerlastyng, & power infinite: haue mercy vpon the whole congregaciō and so rule the heart of thy chosen seruaūt Elizabeth our Quene and gouernor, that she (knowing whose minister she is,) may aboue all thinges seke thine honour and glory: and that we her subiectes (duly consideryng whose auctoritie she hath) maye faythfully serue, honour and humbly obey her, in Luke. x.

the

thee, and for thee, accordyng to thy blessed worde and ordinaunce: Through Jesus Christ our lorde: who with thee, & the holy ghost liueth & raigneth euer one God, world without end. Amen.

ALmyghtye and euerlastynge God, we bee taught by thy holy word, that the heartes of kynges are in thy rule and gouernaūce, and that thou doest dispose and turne thē as it semeth best to thy godly wysedome: we humbly beseech thee so to dispose and goueme the hart of Elizabeth, thy seruaūt, our Quene and gouernour, that in all her thoughtes, woordes, & workes, she may euer seke thy honour and glory, and studye to preserue thy people committed to her charge, in wealth, peace, and godlynes. Graunt this O mercyful father, for thy deare sonnes sake Jesus Christ our lorde. Amen.

Immediatly after the Collectes, the Priest shall reade the Epystle begynnyng thus.

The Epystle wrytten in the Chapter of

And the Epystle ended, he shall say the Gospell, begynnyng thus.

The Gospell wrytten in the Chapter of

And the Epystle and Gospell beyng ended, shalbe sayde the Crede.

IBeleue in one God the father almightie, maker of heauē and earth, and of all thynges bisible and inuisible: And in one Lord Jesu Christ the only begottē sōne of god, begottē of his father before all worldes, god of god, light of light, very god of very god, begottē

gottē, not made, beyng of one substaūce w̄ the father, by whō al thinges were made: who for vs mē & for our saluacion, came downe frō heauen, and was incarnate by the holye ghoste, of the virgin Mary, and was made man: & was crucified also for vs vnder Poncius Pilate. He suffred and was buryed, and the thyrd day he arose agayne accordyng to the scriptures: and ascended into heauen, and sitteth at the right hand of the father. And he shall come agayne with glory, to iudge bothe the quicke and the dead: whose kyngdome shall haue none end. And I beleue in the holy ghost, the lord and geuer of lyfe, who procedeth from the father and the sonne, who with the father and the sonne together is worshypped and glorified, who spake by the Prophetes, and I beleue one Catholyke & Apostolyke Church. I acknowlege one Baptisme for the remission of sinnes. And I loke for the resurrection of the dead, and the lyfe of the worlde to come. Amen.

¶ After the Crede, yf there be no sermon, shal folow one of the homelyes already set foorth, or hereafter to be sette forth by common auctoritie.

And after such sermon, homelye or exhortacion, the Curate shall declare vnto the people whether there be anye holy dayes or fastyng dayes in the weke folowyng, & earnestly exhort them to remember the poore, sayyng one or more of these sentences folowyng, as he thynketh moste conuenient by his discretion.

Let your lyght so shyne before men, that they may see your good workes, and glorifye your father whiche is in heauen. Mach. v

Laye not vp for your selues treasure vpon the earth Mat. vi.

earth where the ruſt and moth doeth corrupt, and where theues breake through and ſteale. But lay vp for your ſelues treaſures in heauen, where neither ruſt nor moth doth corrupte, & where theues do not breake through and ſteale.

Mat.vii. Whatſoeuer ye would that men ſhoulde do vnto you, euen ſo do vnto them: for this is the lawe and the Prophetes.

Math.vii. Not euery one that ſaith vnto me, Lord, Lord, ſhall entre into the kyngedome of heauen: but he that doeth the wil of my father which is in heauē

Luke.xix. Zache ſtode forth, & ſaid vnto the Lord: beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue done any wrong to any man, I reſtore foure folde.

i.Cor.ix. Who goeth a warfare at any tyme of his owne coſt? who planteth a vineyard, & eateth not of the fruit therof? Or who fedeth a flocke, and eateth not of the mylke of the flocke?

i.Cor.ix. If we haue ſowen vnto you ſpiritual thinges, it is a great matter yf we ſhall reape your worldly thynges?

i.Cor.ix. Do ye not knowe, ỹ they which miniſter about holy thinges, liue of ỹ ſacrifice? They which wait of the altare, are partakers wt the altare. Euen ſo hath the lord alſo ordained, that they which preach the Goſpell, ſhould lyue of the Goſpell.

ii.Cor.ix. He which ſoweth lyttle, ſhall reape lyttle: and he that ſoweth plenteouſly, ſhall reape plenteouſly. Let euery man do accordyng as he is diſpoſed in his heart, not grudgeyng, or of neceſſitie: for God loueth a cherefull geuer.

Gala.vi. Let hym that is taught in the word, mynyſter vnto

vnto hym that teacheth, in all good thynges. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape.

Whyle we haue tyme, lette vs do good vnto all men, and specially vnto them whiche are of the householde of fayth. Gala.vi.

Godlynes is great ryches, yf a man be contented with that he hath: for we brought nothing into the world, neyther may we cary any thing out. i.tim.vi.

Charge them whiche are riche in this worlde, that they be ready to geue, and glad to distribute: laying vp in store for them selues a good foundacion agaynst the tyme to come, that they may attayne eternall lyfe. i.tim.vi.

God is not vnrighteous, that he wyll forgette your workes & labour ỹ procedeth of loue: whiche loue ye haue shewed for his names sake, whiche haue ministred vnto saintes, & yet do minister. Hebr.vi.

To doe good and to distribute, forget not: for with such sacrifices God is pleased. Hebr.xiii.

Who so hath this worldes good, and seeth his brother haue nede, & shutteth vp his cõpassion frõ hym, howe dwelleth the loue of God in hym? i.Joh.iii.

Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee. tob.iiii.

Be merciful after thy power. Yf thou hast much geue plenteously. Yf thou hast lyttle, do thy dylygence gladly to geue of that lyttle: for so gatherest thou thy selfe a good reward in ỹ day of necessitie. tob.iiii.

He that hath pitie vpõ the poore, lendeth vnto the Lord, and loke what he layeth out, it shall be payed Pro.xix.

paied him agayne.

Psal. xli. Blessed bee the man that prouideth for the sicke and nedy, the Lorde shal delyuer hym in the tyme of troble.

Then shall the church wardens, or some other by them appoynted, gather the deuotion of the people, and put the same into the poore mẽs boxe: and vpon the offring daies appointed, euery man and woman shal pay to the curate the due and accustomed offeringes: after whiche done the priest shal say.

Let vs pray for the whole state of Christes church militant here in earth.

If there be none almose geuẽ vnto the poore, then shall the wordes of acceptynge our almes be left out vnsaid.

ALmighty and euerliuing god, which by thy holy Apostle, hast taught vs to make prayers and supplications, and to geue thankes for all men: we humbly beseech thee most mercifully to accepte our almose, and to receiue these our prayers whych we offer vnto thy deuine maiestie: beseechynge thee to inspyre contynually the vniuersall church, with ỹ spirite of truth, vnitie and concorde: and graunt that al they that doe confesse thy holy name, may agree in the truth of thy holy word, and lyue in vnitie and godly loue. We beseech the also to saue and defend all christian Kynges, Princes, and gouernoures, and specially thy seruaũt Elizabeth our Quene, that vnder her we may be godly and quietly gouerned: and graũt vnto her whole counsayle, and to al that be put in auctoritie vnder her, that they may truely and indifferently

differently minister iustice, to the punishement of wickednes and vice, and to the maintenaunce of Goddes true religion and vertue. Geue grace (O heauenly father) to all Bysshops, Pastours, and Curates, that they maye bothe by theyr lyfe and doctrine set forth thy true and lyuely worde, and ryghtly and duely administer thy holy Sacramentes: and to al thy people geue thy heauenly grace and especially to this congregacion here present, that with mekе heart and due reuerēce, they may heare and receaue thy holy worde, truely seruyng thee in holynesse and righteousnes all the dayes of theyr lyfe. And we most humbly beseeche thee of thy goodnesse (O Lord) to comfort and succour al them which in this transitory lyfe be in trouble, sorowe, nede, sickenesse, or any other aduersitie: Graūt this O father for Jesus Christes sake our only mediatour and aduocate. Amen.

¶ Then shall folowe this exhortacion, at certayne tymes when the Curate shall se the people negligent to come to the holy Communion.

WE be come together at thys tyme derely beloued brethren, to fede at the lordes supper, vnto the whyche in Goddes behalfe I bydde you all that be here present, and beseche you for the Lorde Jesus Christes sake, that ye wyll not refuse to come thereto, beynge so louynglye called and bydden of GOD hym selfe, ye knowe howe grieuous and vnkynde a thynge it is, when a manne hath prepared a ryche feaste, decked hys table wyth

all

all kynde of prouision, so that there lacketh nothyng but the geastes to sit downe, and yet they which be called, without any cause most vnthankfully refuse to come. Which of you in suche a case woulde not be moued? who woulde not thynke a great iniury and wronge done vnto hym. Wherefore moste dearely beloued in Christ, take ye good hede, least ye with drawing your selues from this holy supper, prouoke Gods indignacion agaynste you. It is an easy matter for a man to say, I wyl not communicate, because I am otherwyse letted with worldly busynes: but such excuses be not so easely accepted and allowed before God. If any man say, I am a greuous sinner, and therfore am afrayde to come: wherfore then do you not repent and amende? When God calleth you, be you not ashamed to saye you wyll not come? when you shoulde returne to God, wyll you excuse your self, and say that you be not redye? Consider earnestly with your selues, how lyttle suche fayned excuses shall auayle before God. They that refused the feast in the Gospell, because they hadde bought a farme, or woulde trye theyr yokes of Oxen, or because they were maryed, were not so excused, but counted vnworthy of the heauenly feast: I for my part am here present, and accordynge vnto myne office, I byd you in the name of God. I call you in Christes behalfe, I exhorte you, as you loue your owne saluacion, that ye wyll be partakers of this holy Communion. And as the sonne of Godde dyd vouchesafe to yeelde vppe hys soule by deathe vppon the Crosse for youre healthe:

euen

euen so it is your duetie to receiue the Communion together in the remembraunce of his death, as he himselfe cõmaunded. Nowe yf you wyll in no wyse thus doe, consider with your selues howe great iniury you do vnto God, and howe sore punyshemẽt hangeth ouer your heades for the same. And whereas you offende God so sore in refusyng this holy Banquete: I admonyshe, exhorte, and beseche you, that vnto this vnkyndnesse ye wyll not adde any more. Which thyng ye shall do, yf ye stand by as galers and lokers on them that do cõmunicate, and be no partakers of the same your selues. For what thynge can this be accoumpted els, then a further contempt and vnkyndenes vnto God? Truely it is a great vnthankefulnesse to say nay when ye be called: but the fault is muche greater when men stande by, and yet wyl neither eate nor drynke this holye Communion with other. I pray you what can this be els, but euen to haue the misteries of Chryst in derision? It is sayde vnto all: Take ye and eate. Take and drynk ye all of this: dooe this in remembraunce of me. With what face then, or with what countenaũce shall ye heare these woordes? What wyll this be els, but a neglectyng, a despysyng and mockyng of the Testament of Chryste. Wherfore, rather then you shoulde so do, departe you hence, and geue place to them that be Godly disposed. But when you depart, I beseche you ponder with your selues from whom you departe: ye depart from the Lordes table, ye depart from your brethren, and from the banquete of most heauenly foode. These thynges yf ye earnestly considre, ye shall by Gods

grace returne to a better mynd: for the obteyning wherof we shal make our humble peticion, while we shall receyue the holy communion.

And sometyme shalbe sayde this also at the discretion of the Curate.

DEarely beloued, forasmuche as oure duetie is to render to almyghtye God oure heauenlye father moste heartye thankes, for that he hath geuen his sonne our Sauioure Iesus Christe, not onely to dye for vs, but also to be our spirituall foode and sustenaunce, as it is declared vnto vs, aswell by Gods worde, as by the holye sacramentes of his blessed body and bloud, the whiche beyng so comfortable a thyng to them whiche receiue it worthely, and so daungerous to the that wyll presume to receiue it vnworthely: My duetye is to exhort you to consider the dignitie of the holye mysterye, and the great peryll of the vnworthy receiuyng thereof, and so to searche and examyne your owne consciences, as you should come holye and cleane to a moste godly and heauenlye feaste: so that in no wyse you come, but in the maryage garment, requyred of God in holy Scrypture: and so come and be receiued as worthy partakers of such a heauenly table. The waye and meanes thereto is: Fyrste to examine your lyues and conuersacion by the rule of Gods commaundementes, and whereinsoeuer ye shall perceyue your selues to haue offended, eyther by wyll, woorde, or dede, there bewayle your owne synful liues confesse your selues to almyghtie God with

full

ful purpose of amendement of lyfe. And yf ye shal perceiue your offences to be such, as be not onely agaynst God, but also agaynst your neighbours: then ye shall recontile your selues vnto them, redy to make restitucion & satisfaction according to the vtteremost of your powers, for all iniuries and wronges done by you to any other, & lyke wyse being redy to forgeue other that haue offended you, as you would haue forgeuenes of your offences at gods hand: for otherwyse the receiuing of the holy Communion, doeth nothynge els but encrease your dammacion. And because it is requisite that no man shoulde come to the holye Communion, but with a full trust in Gods mercy, and with a quiete conscience: therfore yf there be anye of you which by the meanes aforesayd cannot quiet his own conscience, but requireth further comfort or counsell: then let him come to me, or some other discrete and learned minister of gods word & open his griefe, that he may receiue such ghostly counsayle, aduise, & comfort. as his conscience may be relieued: and that by the ministery of gods worde he may receiue comfort and the benefite of absolution to the quieting of his conscience, and auoidyng of all scruple and doubtfulnesse.

Then shall the Priest say this exhortacion.

Dearely beloued in the Lorde: ye that mind to come to the holy Communion of the body and bloud of our sauiour Christe, muste cõsyder what S. Paule wryteth to the Corinthians: howe he exhorteth al persons diligentlye to trye and examine thẽ selues, before they presume to eate of that breade, and drynke of that cuppe,

for as the benefite is great, yf with a truely, penitent heart and lyuely fayth, we receiue that holye sacrament, for then we spiritually eate the flesshe of Christ, and drynke his bloud, then we dwell in Christ, and Christ in vs, we be one with Christe, and Christ with vs: so is the daunger great: if we receiue the same vnworthely. For then we be gyltye of the body and bloud of Christe our sauiour. We eate and drynke our owne damnacion, not cõsyderynge the Lordes bodye. We kyndle Gods wrath agaynst vs, we prouoke hym to plage vs with dyuers diseases and sundry kindes of death. Therfore yf any of you be a blasphemer of GOD, and hynderer or slaunderer of his worde, an adulterer, or be in malice or enuie, or in any other greuous cryme, bewayle your synnes, and come not to this holy Table, least after the takyng of that holy Sacrament, the deuyll enter into you, as he entred into Judas, and fyll you full of all iniquities, and bryng you to destruction both of body & soule. Judge therfore your selues (brethren) that ye be not iudged of the lord. Repent you truely for your sinnes past, haue a lyuely and stedfaste fayth in Christ our sauiour. Amend your lyues, and be in perfect charitie with all men, so shal ye be mete partakers of those holye misteries. And aboue all thynges ye must geue moste humble and heartye thankes to god the father, the sonne, and the holy ghost, for the redemption of the world, by ỹ death and passion of our sauiour Christe both God and man: who dyd humble hymself, euen to the death vpõ the Crosse for vs miserable sinners. which lay

in

in darkenes and shadowe of death, that he myght make vs the chyldren of God, and exalt vs to euerlastyng lyfe. And to thende that we should alway remember the excedyng great loue of our Maister and onely Sauyour Jesu Christe, thus dyinge for vs, and the innumerable benefites (which by his precious bloudsheddyng) he hath obteyned to vs, he hath instituted and ordeyned holy misteries, as pledges of his loue, and contynuall remembrance of his death, to our great and endlesse comfort. To hym therfore with the father and the holy ghoste, let vs geue (as we are most bounden) continuall thankes: submitting oure selues wholye to hys holy wyll and pleasure, and studying to serue him in true holynesse and ryghteousnes all the dayes of our lyfe. Amen.

Then shall the Priest say to them that come to receiue the holy Communion.

YOu that do truely and earnestly repent you of your synnes, and be in loue and charitie with your neyghbours, and entende to leade a newe lyfe, folowing the commaundementes of GOD, and walkynge from henceforth in his holye wayes: Draw nere, and take this holye Sacramente to your comfort, make your humble confession to almyghtye God before this congregacion here gathered together in his holy name, mekely kneling vpon your knees.

Then shall this generall confession be made, in the name of all those that are mynded to receiue the holy Communion, eyther by one of them. or els by one of

the Mynysters, or by the Priest hym selfe, all kneelyng humbly vpon theyr knees.

ALmyghtye God, father of our Lorde Jesus Christ, maker of all thynges, iudge of all men, we knowledge and bewayle our manyfolde sinnes and wickednesse, which we from tyme to tyme moste greuously haue committed, by thought, word, & dede, agaynst thy deuine Maiestie: prouokyng most iustlye thy wrath and indignacion agaynst vs: we do earnestly repent, & be heartely sory for these our misdoynges: the remembraunce of them is greuous vnto vs, the burthen of them is intollerable: haue mercy vpon vs. haue mercy vpon vs, most merciful father, for thy sonne our Lorde Jesus Christes sake: forgeue vs all that is past, and graunt that we may euer hereafter, serue and please thee in newenesse of lyfe, to the honour & glory of thy name: Through Jesus our Lorde. Amen.

Then shall the Priest or the Byshop beyng present, stande vp, and turnyng hym selfe to the people, say thus.

ALmyghtye God our heauenly father, who of his great mercy hath promised forgeuenesse of sinnes, to al them which with hearty repentaunce and true fayth, turne vnto hym: haue mercy vpon you, pardon and delyuer you frō all your synnes, confirme and strengthe you in al goodnes and bryng you to euerlastyng lyfe: through Jesus Christ our Lorde. Amen.

Then

Then shall the Priest also say.

¶ Heare what comfortable wordes our Sauiour Christ saith to all that truely turne to him.

Come vnto me all that trauayle and be heauy laden, & I shal refreshe you, so God loued the world, that he gaue his onely begotten sonne, to thende that all that beleue in him should not perishe, but haue lyfe euerlasting.

¶ Heare also what saint Paule saith.

This is a true saying, and worthye of all men to be receiued, that Jesus christ came into the world to saue synners.

¶ Heare also what saint John sayth.

If any man synne, we haue an aduocate with the father, Jesus Christ the righteous, and he is the propiciacion for our synnes.

After the which, the Priest shall procede, saying.

Lyfte vp your heartes.

¶ Aunswere.

We lyft them vp vnto the Lorde.

¶ Preste.

Let vs geue thankes vnto our Lorde God.

¶ Aunswere.

It is meete and ryght so to do.

¶ Prieste.

It is very meete, ryght, and our bounden duetie that we shoulde at al tymes and in al places, geue thankes vnto thee O Lorde holy father, almightye euerlastyng God.

Here shall folowe the proper Preface accordyng to the tyme, yf there be any specyally appoynted: or els immediatly shall folowe, Therefore with Angels. &c.

Proper Prefaces.

¶ vpon chrystmas day, and seuen dayes after.

BEcause thou dyddest geue Jesus Christ, thine onely sonne, to be borne as this daye for vs, who by the operacion of the holy ghoste was made very manne, of the substaunce of the virgin Marye his mother, and that without spotte of synne, to make vs cleane from all synne. Therefore, &c.

¶ vpon Easter day, and seuen dayes after.

BUt chiefely are we bounde to prayse thee, for the glorious resurrection of thy sonne Jesus Christ our Lorde: for he is the very Paschall lambe, whiche was offred for vs, and hath taken away the synne of the world, who by his death hath destroyed death, and by his rysyng to lyfe agayne, hath restored to vs euerlastyng lyfe. Therfore with, &c.

¶ vpon the Ascention day, and seuen dayes after.

THrough thy moste deare beloued sonne, Jesus Christ oure Lorde: who after hys most glorious resurrection, manyfestlye appeared to all his Apostles, and in their syght ascended vp into heauen to prepare a place for vs, that where he is, thyther myght we also ascende, and raigne with hym in glory. Therfore with, &c.

Upon

¶ Upon Whytsonday and syxe dayes after.

THrough Jesus Chryst our Lorde, accordyng to whose moste true promyse, the holy ghost came downe this daye from heauen, with a sodayne greate sounde, as it had bene a myghtye wynde, in the lykenesse of fyrye tongues, lyghtnynge vpon the Apostles, to teache them and to leade them to all trueth, geuyng them both the gyft of dyuers languages, and also boldenes with feruent zeale, constantlye to preache the Gospell vnto all nacions, whereby we are brought out of darkenesse and errour, into the cleare lyght and true knowledge of thee, and of thy sonne Jesus Chryste. Therfore with. &c.

¶ Upon the feast of Trinitie onely.

IT is very mete, right, and our bounden duetie, that we shoulde at al tymes, and in all places geue thankes to thee, O Lorde, almyghtye and euerlastyng god, which art one God, one Lord, not one onely person, but three persons in one substaunce: for that whiche we beleue of the glorye of the father, the same we beleue of the sonne, and of the holy ghost without any difference or inequalitie. Therfore with. &c.

¶ After which Preface shall folowe immediatly.

¶ Therfore with Angels and Archangelles, and with al the company of heauen, we laud & magnifie thy glorious name, euermore praysyng thee, & saying

saying, Holy, Holy, Holy, Lord God of hostes, heauen and earth are full of thy glory, glory be to the O Lorde most hygh.

Then shall the Priest, kneling downe at Gods borde, saye in the name of all them that shall receyne the Communyon, thys prayer folowyng.

WE do not presume to come to this thy table (O mercyfull Lorde) trustyng in our owne righteousnes, but in thy manifold and great mercies: we be not worthy so much as to gather vp the crummes vnder thy table, but thou art the same Lorde, whose propertie is alwayes to haue mercy: graunt vs therfore (gracious Lorde) so to eate the flesshe of thy deare sonne Jesus Christ, and to drinke his bloud, that our synfull bodyes may be made cleane by his body, and our soules washed through his moste precious bloud: and that we may euermore dwell in hym, and he in vs. Amen.

Then the Priest standyng vp shall say as foloweth.

ALmyghtye God our heauenly father, whiche of thy tender mercy dyddest geue thyne onely sonne Jesus Christ, to suffer death vpon the crosse for our redemption, who made there by hys one oblacion of hym selfe once offred, a full, perfecte, and sufficient sacrifice, oblacion, and satisfaction for the synnes of the whole worlde: and dyd institute, and in his holy Gospell commaund vs, to cõtinue a perpetual memory of that his precious

cyous death vntyll his commyng agayne. Heare vs O mercifull father we beseche thee: and graũt that we receiuyng these thy creatures of breade & wyne, accordyng to thy sonne our Sauiour Iesu Christes holy institucion, in remembraunce of his death and passion, may be partakers of his moste blessed body & bloud: who in the same nyght that he was betrayed, tooke breade, and when he had geuen thankes, he brake it and gaue it to his disciples, saying. Take, eate, this is my body which is geuen for you. Do this in remembraũce of me. Lykewyse after supper, he toke the cup, and whē he had geuen thankes, he gaue it to them, saying: Drynke ye all of this, for this is my bloud of the newe Testament, which is shedde for you and for many, for remission of sinnes: do this as oft as ye shall drynke it, in remembraunce of me.

Then shall the Mynyster fyrst receyue the Communyon in both kyndes hym selfe, and nexte delyuer it to other Mynysters, yf any be there present (that they maye helpe the chyefe Mynyster) and after to the people in theyr handes kneelyng. And when he delyuereth the bread he shall say.

The body of our Lorde Iesus Chryste, whiche was geuen for thee, preserue thy bodye and soule into euerlastyng lyfe: and take and eate this in remembraunce that Chryst dyed for thee, & feede on hym in thy heart by fayth, with thankes geuyng.

And the Mynyster that delyuereth the cup shall saye.

The

The bloud of our Lord Jesus Christ which was shed for thee, preserue thy body & soule into euerlasting lyfe: and drynke this in remembraunce that Christes bloud was shedde for thee, and bee thankefull.

¶ Then shall the Priest say the Lordes prayer, the people repeatyng after hym euery peticion.

¶ After shalbe sayde as followeth.

O Lorde and heauenly father, we thy humble seruauntes, entierly desyre thy fatherly goodnes, mercifully to accept this our sacrifice of prayse & thankes geuing: most humbly beseching thee to graunte, that by the merites and death of thy sonne Jesus Christ, and through fayth in his bloud, we and all thy whole church, may obtayne remission of our sinnes, and al other benefites of his Passion. And here we offer and present vnto thee, O lord, our selues, our soules and bodies, to be a reasonable, holy, & lyuely Sacrifice vnto thee, humblye beseechyng thee, that al we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manyfolde synnes, to offer vnto thee any sacrifice: yet we beseche thee to accepte this our bounden duetie and seruice, not weighyng our merites, but pardonynge oure offences, through Jesus Christe our Lorde: by whom and with whom, in the vnitie of the holy ghost, all honour and glory be vnto thee O father almyghty, worlde without ende. Amen.

Or thys.

ALmightie and euerlyuyng God, we most hartely thanke the, for that thou doest vouchsafe to fede vs, whiche haue duely receiued these holye misteries, with the spirituall foode of the moste precious body and bloud of thy sonne oure sauyour Jesus Christ, and doest assure vs thereby of thy fauour and goodnesse towarde vs, and that we be very membres incorporate in thy mysticall body, which is the blessed company of all faithful people, and be also heyres through hope of thy euerlastyng kyngdome, by the merites of the most precious death and passion of thy deare sonne: we nowe moste humbly beseche thee, O heauenly father so to assiste vs with thy grace, that we maye continue in that holy felowshyp, and do all suche good workes as thou hast prepared for vs to walk in, through Jesus Chryste our Lorde: to whom with thee and the holy ghoste, be all honour and glory, world without end. Amen.

Then shalbe sayde or songe.

GLory be to God on high. And in earth peace, good wyll towardes men. We prayse thee, we blesse thee, we worship thee, we glorifye thee, we geue thankes to thee for thy great glory. O lord God heauenly kyng. God the father almightie. O Lord, the onely begotte sonne Jesu Christ: O Lord God, Lambe of God, sonne of ỹ father,

ther, that takeſt awaye the ſinnes of the worlde, haue mercy vpon vs: Thou that takeſt awaye the ſinnes of the world, haue mercye vpon vs: Thou that takeſt away the ſinnes of the world: receyue our prayer. Thou that ſitteſt at the right hand of god the father, haue mercy vpō vs: for thou onelye art holy: Thou only art the Lorde: Thou onelye (O Chriſt) with the holy ghoſt arte moſte hygh in the glory of God the father. Amen.

Then the Prieſt or the Byſhop, yf he be preſent, ſhall let them depart with this bleſſyng.

THe peace of God whiche paſſeth all vnderſtandyng, kepe your heartes and myndes in the knowledge and loue of God, and of his ſonne Jeſu Chriſt our Lorde: and the bleſſyng of god almyghtie, the father, the ſonne, and the holy ghoſt, be amongeſt you, and remayne with you alwayes. Amen.

Collectes to be ſayde after the Offertory, when there is no communion, euery ſuch day one. And the ſame may be ſaid alſo, as often as occaſion ſhall ſerue, after the collectes, eyther of Morning and Euening prayer, communion, or Letany, by the diſcretion of the Miniſter.

ASſyſte vs mercyfully, O Lorde, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſeruauntes, towarde the attaynement of euerlaſting ſaluacion that among all the chaunges & chaunces of this mortall lyfe, they maye euer be defended by thy moſte gracious and ready helpe: through Chriſte our Lorde. Amen.

O almygh-

DAlmyghty Lord and euerliuing god, vouchsafe we beseche the, to directe, sanctifie, and gouerne both our hartes and bodyes, in the wayes of thy lawes, and in the workes of thy commaundementes: that through thy moste myghtye protection, both here and euer, we maye bee preserued in body and soule: through our Lorde and sauiour Jesus Christ, Amen.

GRaunt we beseche the almyghtye God, that the wordes which we haue heard this daye with our outward eares, may through thy grace be so grafted inwardly in our heartes, that they may bryng forth in vs, the fruite of good lyuyng, to the honour and prayse of thy name: thorowe Jesus Christ our Lorde. Amen.

PReuent vs O Lord in all our doynges, with thy moste gracious fauour, and further vs with thy continuall helpe, that in all oure workes begon, continued and ended in thee: wee may glorifye thy holy name, and finally by thy mercye obtayne euerlastyng lyfe: through Jesus Christ our Lorde. Amen.

ALmightie God, the foũtaine of al wisedome, which knowest our necessities before we ask, & our ignorance in askyng: we beseche thee to haue compassion vppon oure infirmities, and those thynges which for our vnworthynesse wee dare not, and for our blyndnes we cannot aske, vouch-

vouchsafe to geue vs for the worthynesse of thy sonne Jesus Christ our Lorde. Amen.

ALmightie God, which hast promised to heare the peticions of them that aske in thi sonnes name: we beseche thee, mercifully to encline thine eares to vs that haue made nowe our prayers and supplications vnto thee: and graunt that those thynges whiche we faythfully asked accordyng to thy wyll, may effectually be obteyned, to the releefe of our necessitie, & to the settyng forth of thy glorye: through Jesus Christe our Lorde. Amen.

Upon the holy dayes, yt there be no Communion, shall be sayde all that is appoynted at the Communion, vntyl the ende of the homely, concludynge with the generall prayer, for the whole state of Chrystes church, militante here in earth, and one or moo of these Collectes before rehearsed, as occasion shall serue.

And there shalbe no celebracion of the Lordes supper except there be a good numbre to communicate with the prieste, accordyng to his discretion.

And yf there be not aboue twenty persons in the Paryshe of discretion to receiue the Communion: yet there shall be no Communion, except foure or three at the least communicate with the prieste. And in cathedral and collegiate churches where bee manye prieستes and deacons, they shall all receiue the Communion with the Mynister euery Sunday at the leaste, except they haue a reasonable cause to the Contrary.

And to take away the superfficion whiche any person hath or myght haue in the breade and wyne, it shall suffyce that the bread be such, as is vsuall to be eaten at the table with other meates, but the best and pureste wheate breade, that conueniently may be gotten. And yf any of the

the bread or wyne remaine, the curate shal haue it to hys owne vse.

The bread and wine for the Communion, shal be prouided by the curate and the churchwardens, at the charges of the Parysshe, and the Parysshe shalbe discharged of suche summes of money, or other dueties, whych hetherto they haue paide for the same, by order of their houses euery Sunday.

And note, that euery Parysshioner shal communycate, at the least three times in the yeare: of which Easter to be one and shal also receyue the Sacramentes, and other rightes, according to the order in thys boke appoynted. And yerely at Easter, euery Parishioner shal recken with his person, vycar, or curate, or his, or theyr deputie, or deputies, and pay to them or him, al Ecclesiastical dueties, accustomably due, then and at that tyme to be payde.

¶ The Ministration of Baptisme, to be vsed in the Church.

IT appeareth by auncyent wryters that ỹ Sacrament of Baptysme in the olde tyme, was not commonly ministred, but at. ii. times in the yeare: at Easter and whitsontide. At which tymes it was openly mynistred, in the presence of al the congregation: whych custome (now being growen out of vse) although it cannot for manye considerations be well restored agayne, yet it is thought good to folow the same as nere as conuenientlye maye be: wherfore the people are to be admonyshed, that it is mooste conuenyent that Baptisme should not be ministred but vpon Sundayes, and other holy dayes, when the most number of people may come together, aswell for that the congregation there presente may testifie the receiuing of them that be newly Baptised into ỹ number of Christes church, as also because in the Baptisme of infantes, euery man present may be put in remẽbraunce of his owne profession made to god in his Baptisme. For which cause also it is expedient that Baptisme be ministred in the English tongue.

Neuertheless, (yf necessitie so requyre) chyldren may at al times be Baptised at home.

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Publique

Publique Baptisme.

When there are chyldren to be baptised vpon the Sunday or holy day, the Parents shal geue knowledg ouer nyght, or in the morning, afore the biginning of morning prayer, to the Curate, And the the Godfathers, Godmothers, and people with the chyldren, must be ready at the Font, either immediately after the last lesson at morning prayer or els immedyately after the laste lesson at Euenynge prayer, as the Curate by his discretion shall appoynte. And then standyng there, the Preist shall aske whether the chyldren be Baptised or no. If they aunswere no. Then shall the priest say thus.

DEerely beloued, forasmuch as al men be conceyued and borne in synne, & that our Sauiour Christe sayth, none can entre into the kingdome of god (except he be regenerate, and borne a newe of water and the holy ghost:) I beseech you to cal vpon God the father, through our lord Iesus Christ that of hys bounteous mercy, he wyll graunte to these children, that thinge whiche by nature thei can not haue, that they may be baptised with water and the holy ghost, and receyued into Christes holy churche, and be made lyuely membres of the same.

Then the Priest shall say.

Let vs pray.

ALmyghtye and euerlasting God, which of thy great mercye dydst saue Noe and hys familie in the Arke, from perishing by water: and also dyddest safely leade the chyldren of Israell thy people throughe the

red Sea, figured thereby thy holy Baptisme, and by the Baptysme of thy welbeloued sonne Jesus Chryste, diddest sanctify the floud Jordan and all other waters, to the mysticall waschynge away of sinne: We besech thee for thy infinite mercies, that thou wilt mercifully loke vpon these childrē, sanctifie them & washe them with thy holy ghost, that they beyng delyuered from thy wrath, may be receiued into the Arke of Christes church: & beynge stedfast in faith, ioyful through hope, and roted in charitie, may so passe ẏ waues of this troublesome world, that finally they may come to the lande of euerlasting life, ther to reigne w̄ the, world without ende, through Jesus Christ our Lorde. Amen.

ALmyghty and immortall god, the ayde of al that nede, the helpe of all that flee to the for succour, the life of them that beleue, and the resurrection of the dead: We cal vpon the for these infantes, that they commynge to thy holy Baptisme, maye receyue remission of their synnes by spirituall regeneracion. Receyue them (O Lorde) as thou hast promysed by thy welbeloued sonne, saying: Aske and you shall haue, seke and you shal finde, knocke and it shalbe opened vnto you. So geue nowe vnto vs that aske. Let vs that seeke finde. Open the gate vnto vs that knocke, that these infantes maye enioye the euerlastyng benediction of thy heauenlye waschyng, and may come to the eternall kyngdome, which thou hast promised by Christ our Lord. Amen.

Then shall the Priest say: heare the wordes of the Gospell written by Saincte Marke in the tenth Chapter.

At

AT a certayne tyme they broughte chyldren vnto Christ that he shoulde touch them, and hys dyscyples rebuked those that broughte them. But when Jesus saw it, he was displeased, and sayde vnto them: suffer litle childzen to come vnto me, and forbid them not, for to suche belongeth the kingdome of god. Verely I say vnto you, whosoeuer doeth not receiue the kingdome of god as a litle childe, he shal not entre therin. And whē he had taken them vp in hys armes, he put hys handes vpon them and blessed them.

After the Gospell is red, the Minister shal make this briefe exhortation vpon the wordes of the Gospel.

FRiendes, you heare in thys Gospell the wordes of oure Sauyour Christe, that he commaunded the chyldren to be brought vnto hym: Howe he blamed those that woulde haue kepte them from him: Howe he exhorted all men to folowe their innocencye, you perceyue howe by his outward gesture and dede, he declared hys good wyll towarde them. For he embraced them in his armes, he layde hys handes vpon them, and blessed them: doubt not ye therefore, but earnestlye beleue, that he wyll lykewyse fauourably receyue these presente infantes, that he wyl embrace them wyth the armes of his mercy, that he will geue vnto them the blessynge of eternal lyfe, and make them partakers of hys euerlasting kyngdome. Wherefore we beyng thus perswaded of the good wyll of oure heauenly father towarde these infantes declared by his sonne Jesus Christ, and nothinge doubting but that he fa-

uourably alloweth thys charytable woorke of ours, in bringing theſe children to hys holy Baptiſme, let vs faithfully and deuoutly geue thankes vnto him, and ſay.

ALmighty and euerlaſtinge God, heauenly father, we geue the humble thankes that haſt vouchſafed to cal vs to the knowledg of thy grace and faythe in thee: encreaſe thys knowledge and confirme thys fayth in vs euermore: Geue thy holy ſpirite to theſe infantes, that they may be borne agayne, & be made heires of euerlaſtyng ſaluation, throughe our Lorde Jeſus Chryſte: who lyueth and reygneth wyth thee and the holy ſpirite, nowe and for euer. Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers, on this wiſe.

WElbeloued frēdes, ye haue brought theſe children here to be Baptiſed: ye haue prayed that our Lorde Jeſus Chriſte would vouchſafe to receue them, to laye hys handes vpon them, to bleſſe them, to releaſe them of theyr ſynnes, to geue them the kyngdome of Heauen, and euerlaſtynge lyfe: ye haue hearde alſo that oure Lorde Jeſus Chryſte hath promyſed in hys Goſpell to graunt all theſe thinges that ye haue prayed for: whyche promyſe he for hys part wyl moſt ſurely kepe, and performe: Wherefore after thys promyſe made by Chryſte, theſe infantes muſt alſo faithfully for their parte promyſe by you that be their ſuerties, that they wil forſake the deuyl and al his workes, and conſtantly

stantly beleue gods holye worde, and obedyently kepe his commaundementes.

Then shall the Priest demaunde of the Godfathers and Godmothers these questions folowing.

Doest thou forsake the deuyl and al his workes the vaine pompe, and glory of the world, wyth all couetouse desires of the same, the carnal desires of the flesshe, so that thou wylte not folowe, nor be lead by them?

¶ Answere.

I forsake them all.

¶ Minister.

Doest thou beleue in god the father almyghty, maker of heauen and earth? And in Jesus Christe his onely begotten sonne our Lorde, and that he was conceiued by the holy Ghost, borne of the virgin Mary: that he suffered vnder Pōcius Pilate, was crucified: dead and buryed: that hee wente downe into hel, and also did rise agayne the third daye: that he ascended into heauen, and sitteth at the ryght hande of God the father almyghty: and from thence shall come agayne at the ende of the worlde, to iudge the quicke and the deade? And doest thou beleue in the holy ghost. The holy Catholique Churche. The Communyon of sainctes. The remission of synnes, the Resurrection of the flesshe, and euerlasting life after death?

¶ Answere.

All thys I stedfastly beleue.

¶ Minister.

Wilt thou be Baptised in this fayth.

¶ Answere.

That is my desyre

Then shall the Priest say.

O Merciful god graunt that the old Adam in these chyldren may be so buryed, ꝑ the new man may be raised vp in thē. Amē.

Graunte that all carnall affections maye dye in them and that al thinges belongyng to the spirite, may liue and growe in them. Amen.

Graunt that they may haue power & strength to haue victorye, and to triumphe against the deuill, the world and the flesshe. Amen.

Graunt that whosoeuer is here dedicated to thee by our office & ministery, may also be endued with heauenly vertues, & euerlastyngly rewarded thorowe thy mercy, O blessed lord god, who doest liue & gouerne al thinges world without ende. Amen.

ALmighty euerliuing God, whose most deerely beloued sonne Jesus Christ, for the forgeuenes of our sinnes, did shed out of his most precious syde both water and bloude, and gaue commaundement to his disciples that they should go teach all nacyons, and baptyse them in the name of the father, the sonne, and of the holy ghost: Regarde we beseech the, the supplications of thy congregation, and graunt that all thy seruauntes which shal be baptised in this water, may receiue the fulnes of thy grace and euer remayne in the noumber of thy faythful & elect children, through Jesus Christ our Lorde.

Then the Priest shall take the child in his handes, and aske the name: and naming the child, shall dip it in the water, so it be discretly and warely done, saying.

NI Baptise the in the name of the father, and of the sonne, and of the holy ghost. Amen.

And

And yf the chyld be weake, it ſhal ſuffiſe to power water vpon it, ſaying the forſayd wordes.

NI Baptiſe the in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

Then the Prieſt ſhall make a croſſe vpon the chyldes forehead, ſaying.

WE receyue this child into the congregation of Chriſtes flocke, and doe ſygne him wyth the ſygne of the croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucifyed, and manfully to fyght vnder hys banner againſt ſinne, the worlde, and the deuil: and to continue Chriſtes faithful ſouldiour and ſeruaunt, vnto his liues ende. Amen.

Then ſhall the Prieſt ſay.

SEyng nowe dearely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſtes congregation: let vs geue thankes vnto god for theſe benefites, & with one accord make our praiers vnto almighty God, that they may lead the reſt of their life, accordyng to this beginning.

Then ſhalbe ſayd.

Oure father which art in heauen. &c.

Then ſhal the Prieſt ſay.

WE yelde the hearty thankes moſte merciful father, that it hath pleaſed the to regenerate this infant wyth thy holy ſpirite to receyue hym for thy owne child by adopcion, and to incorporate him into thy holy congregatiō. And humbly we beſech the to graunt ye

he

he b eing dead vnto sinne, & liuing vnto righteousnes & being buried with Christ in his death, may crucyfye the olde man, and vtterlye abolysshe the whole body of sinne, that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrection. So that finally with the residue of thy holy congregation, he may be inheritour of thine euerlastinge kyngdome: through Christ our Lorde. Amen.

At the last ende, the Priest calling the Godfathers and Godmothers together, shall say this shorte exhortation folowyng.

FOrasmuch as these children haue promysed by you to forsake the deuyl and all his workes, to beleue in God & to serue him, you must remembre that it is your partes and dueties to se that these infantes be taught so soone as they shalbe hable to learne what a solemne bowe, promyse and profession they haue made by you. And that they may knowe these thinges the better, ye shall call vpon them to heare sermons: And chiefly ye shall prouide that they maye learne the Crede, the Lordes prayer, & the ten Commaundementes in the English tongue, and al other thinges, which a christen mā ought to know & beleue, to his soules healthe: and that these childrē may be vertuously brought vp to lede a godly and Christen lyfe, remembryng alway that Baptisme doeth represent vnto vs our profession, which is to folowe the example of our sauiour Christ and to be made like vnto him: that as he dyed and rose agayne for vs, so shoulde wee which are Baptised dye from sinne, & ryse agayne vnto righteousnes, contynually mortifyinge all our euyll and corrupt affections, and dayly proceding in all vertue, and godlines of lyuing.

The

The Minister shall cõmaunde that the children be brought to the Bishop to be confirmed of hym, so sone as they can saye in theyr vulgare tongue, the articles of the fayth, the Lordes prayer, and the ten Commaundementes, and be further instructed in the Cathechisme set forth for that purpose, accordingly as it is there expressed.

Of them that be Baptised in priuate houses, in tyme of necessitie.

The Parsoures and Curates shall oft admonyshe the people, that they deferre not the Baptisme of infantes any longer then the Sunday, or other holy day next after the child be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by hym approued.

And also they shal warne them, that without great cause and necessitie, they Baptise not children at home in theyr houses. And when great nede shall compell them so to doe, that then they minister it on this fashion.

Fyrst let them that be present call vpon GOD for hys grace, and saye the Lordes prayer, yf the tyme wyl suffer. And then one of them shal name the chylde, and dippe hym in the water, or power water vpon hym, sayinge these wordes.

N I Baptise the, in the name of the father, and of the sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the chylde so Baptised is lawfully and sufficiently baptised, and ought not to be baptysed agayne in the Church. But yet neuertheles, yf the child which is after thys sort Baptysed, do afterward liue: it is expedient that he be brought into the Churche, to the entent the Priest may examin and trye, whether the chyld be lawfully baptysed or no. And yf those that bryng any chylde to the church do aunswere that he is already baptised, then shall the Priest examine them further.

By

By whom the childe was Baptised?
Who was present when the child was Baptised?
Whether they called vpon God for grace and succoure in that necessitie?
With what thynge, or what matter they dyd Baptyse the chylde?
With what wordes the chyld was Baptised?
Whether they thynke the childe to be lawefully and perfectly Baptysed?

And if the minister shall proue by the aunsweres of suche as brought the childe, that all thinges were done as they ought to be: Then shall not he Christen the childe agayne but shall receyue him as one of the flocke of the true christyan people, saying thus.

I Certyfye you, that in thys case ye haue done wel, and according vnto due order concerning the baptising of this child, which being borne in original sinne, and in the wrath of god, is now by the lauer of regeneration in Baptisme, receyued into the number of the chyldren of God, and heyres of euerlastinge lyfe: for oure Lorde Jesus Christ doeth not denye hys grace and mercy vnto such infantes, but moste louingly doth call them vnto hym, as the holy Gospell doeth witnesse to oure comfort, on this wise.

AT a certayne tyme they brought chyldren vnto Christ that he should touch them, and his disciples rebuked those that broughte them. But when Jesus saw it, he was displeased and said vnto thē: suffer litle chyldrē to come vnto me, and forbid

forbyd them not, for to suche belongeth the kyngdome of God. Uerelye I say vnto you, whosoeuer doeth not receiue the kyngdome of God as a litle childe, he shal not entre therein. And when he had taken them vp in hys armes, he put hys handes vpon them and blessed them.

After the Gospell is red, the Minister shall make thys exhortation vpon the wordes of the Gospell.

Friendes, you heare in thys Gospell the wordes of our Sauyour Chryste, that he commaunded the chyldren to be brought vnto hym: Howe he blamed those that would haue kept them from hym: Howe he exhorted all men to folowe theyr innocency, ye perceiue howe by hys outward gesture and dede, he declared hys good wyll toward them. For he embraced them in hys armes, he layde his handes vppon them, and blessed them: doubt ye not therfore, but earnestly beleue, that he hath lykewyse fauourably receyued this present infant, that he hath embraced hym with the armes of hys mercy, that he hath geuen vnto him the blessing of eternall lyfe, and made him partaker of his euerlastinge kyngdome. Wherfore we beynge thus perswaded of the good wyll of our heauenly father declared by hys sonne Jesus Chryst towardes this infant: Let vs faithfully and deuoutly geue thankes vnto hym, and say the prayer which the lord himself taught. and in declaratyon of our fayth, let vs recite the articles contayned in our Crede.

Here the minister with the Godfathers and Godmothers shal saye.

Oure

Our father which art in heauen. &c.

Then ſhall the Prieſt demaunde the name of the chylde, whiche beynge by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſaye.

Doeſt thou in the name of thys chylde forſake the Deuyll and all hys workes, the vayne pompe and glory of the worlde, with all the couetous deſires of the ſame, the carnall deſyres of the fleſhe, and not to folowe and be led by them?

¶ Aunſwere.

I forſake them all.

¶ Miniſter.

Doeſt thou in the name of this chylde profeſſe thys faith, to beleue in God the father almightie, maker of heauen and earth. And in Jeſus Chriſte his onely begotten ſonne our Lorde: and that he was conceiued by the holy ghoſt, borne of the virgin Mary: that he ſuffered vnder Poncious Pylate, was crucifyed, dead and buried: that he went downe into hel, and alſo did riſe agayne the third daye: that he aſcended into heauen, and ſitteth at the ryght hande of God the father almyghty: and from thence he ſhall come agayne at the ende of the worlde, to iudge the quicke and the deade? And do you in his name beleue in the holy ghoſt. The holy Catholique Churche. The communyon of Sainctes. The remiſſion of ſinnes, Reſurrection, and euerlaſting life after death?

¶ Aunſwere

All thys I ſtedfaſtly beleue.

Let

Let vs pray.

ALmyghtie and euerlastynge God, heauenly father, we geue the humble thankes, for that thou hast vouchsaued to cal vs to the knowledge of thy grace and fayth in thee: encrease thys knowledge, and confirme thys fayth in vs euermore: Geue thy holy spyryte to thys infant, that he beynge borne agayne, and beyng made heire of euerlastyng saluation, throughe oure Lorde Jesus Chryst, may contynue thy seruaunt, and attayne thy promyse, throughe the same our Lorde Jesus Christ, thy sonne: who lyueth and reygneth wyth the, in the vnitie of the same holy spirite euerlastingly. Amen.

Then shall the minister make thys exhortation to the Godfathers and Godmothers.

FOrasmuch as thys chylde hath promysed by you to forsake the deuyll and all hys woorkes, to beleue in GOD, and to serue him: you muste remembre that it is youre parte and duety to see that this infant be taught so soone as he shalbe hable, to learne what a solemne vow, promise, & profession he hath made by you: and that he may know these thinges the better, ye shall call vpon him to heare sermons: And chiefely ye shall prouyde that he maye learne the Crede, the Lordes prayer, and the tenne Commaundementes in the Englyshe tongue, and all other thynges whyche a chrysten manne oughte to knowe and beleue, to hys soules healthy: and that thys chylde maye be vertuously broughte vp

vp to leade a godlye and a chriſten lyfe: Remembrynge alwaye that Baptyſme doth repreſente vnto vs our profeſſion, whych is to folowe the example of our ſauioure Chryſte, and be made lyke vnto him: that as he dyed and roſe agayne for vs: ſo ſhould we whych are baptyſed, dye from ſynne, and ryſe agayne vnto ryghteouſnes, contynually mortifyinge all oure euyll corrupte affectyons, and dayly procedyng in al vertue and godlynes of lyuyng.

And ſo forth as in Publyque Baptyſme.

But yf they whych bring the infantes to the Church, doe make an vncertayne aunſwere to the prieſtes queſtyons, and ſaye that they cannot tell what they thought, dyd or ayde in that great feare and trouble of mynde, as oftentymes it chaunceth, then lette the Prieſt baptyſe hym in fourme aboue written, concernyng Publique baptyſme, ſauyng that at the dyppyng of the chylde in the Fonte, he ſhall vſe thys forme of woordes.

¶ If thou be not Baptyſed already. N. I baptyſe thee in the name of the father, and of the Sonne, and of the holye Ghoſt. Amen.

¶ Confyrmation:
wherein is conteyned a Cathechiſme for Chyldren.



TO the end that Confirmacion may be mynyſtred to the more edyfying of ſuch as ſhall receiue it (accordyng vnto S. Paules doctryne, who teacheth that al thynges ſhould be done in the Church to the edification of the ſame) it is thought good that none hereafter ſhalbe confirmed, but ſuch as can ſaye in theyr mother tongue, the Artycles of the fayth, the Lordes prayer, and the ten Commaundementes: and can alſo aunſwere to ſuch queſtyons of this ſhort Cathechiſme, as the Byſhoppe, (or ſuch as he ſhall appoynt) ſhall by hys diſcretion appoſe them in. And this order is moſt conuenient to be obſerued for dyuers conſyderacions.

Fyrſt, becauſe that when chyldren come to the yeares of diſcretion, and haue learned what theyr Godfathers and Godmothers promyſed for them in Baptiſme, they may then them ſelues with theyr owne mouth, and with theyr owne conſent, openly before the Church, ratyfye and confyrme the ſame: and alſo promyſe that by the grace of God, they wyl euermore endeuour them ſelues faythfully to obſerue and kepe ſuche thynges, as they by theyr owne mouth and confeſſyon haue aſſented vnto.

Secondly, foraſmuch as confirmacion is mynyſtred to the that be baptyſed, that by impoſition of handes and prayer, they may receyue ſtrength and defence agaynſte all temptacions to ſynne, and the aſſaultes of the worlde and the deuyll: it is moſte meete to bee mynyſtred when chyldren come to that age that partly by the frayltie of theyr owne fleſhe, partly by the aſſaultes of the worlde and the deuyll, they begynne to be in danger to fall into ſundry kyndes of ſynne.

Thyrdely, for that it is agreable with the vſage of the

Churche in tymes past, wherby it was ordeyned that Confyrmacion shoulde be mynystred to them that were of perfect age, that they beyng instructed in Chrystes religion, shoulde openly profesſe theyr owne fayth and promyſe, to be obedyent vnto the wyll of God.

And that no man shall thynke that any detrimente shall come to chyldren by deferryng of theyr confirmacion, he shal know for trueth, that it is certayne by Gods worde, that chyldren beyng baptyſed, haue all thynges neceſſary for theyr ſaluacion, and be vndoubtedly ſaued.

A Lathechilme.

That is to lay, an inſtruction to be learned of euery chylde, before he be brought to be confirmed of the Bylhop.

¶ Queſtyon.

What is your name.

¶ Aunſwere.

N. or. M.

¶ Queſtyon.

Who gaue you this name.

¶ Aunſwere.

My Godfathers and Godmothers in my Baptiſme. wherein I was made a member of Chryſt, the chylde of God, and an inheritour of the kingdome of heauen.

¶ Queſtyon.

What dyd your Godfathers and Godmothers thē for you.

¶ Aunſwere.

They dyd promyſe and bowe three thynges in my name. Fyrſt, that I ſhould forſake the deuyll & all his worckes and pompes, the vanities of the wycked worlde, and all the ſynnefull luſtes of the fleſhe. Secondly, that I ſhoulde beleue all the articles of the Chriſten fayth. And thyrdly, that I ſhoulde kepe Gods holye wyll and commaundementes, and walke in the ſame all the dayes of my lyfe.

¶ Queſtyon.

Doeſt thou not thynke that thou arte bounde to beleue and to do all that they haue promiſed for thee.

¶ Aunswere.

yes verely. And by Gods helpe so I wyll. And I heartely thanke our heauenly father, that he hath called me to this state of saluacion, through Jesus Christ our sauiour. And I pray god to geue me his grace, that I maye continue in the same vnto my lyues ende.

¶ Question.

Rehearse the articles of thy beliefe.

¶ Aunswere.

I Beleue in God the father almightie, maker of heauen & of earth. And in Jesus Christ his onely sonne our Lord, Which was conceiued of the holye ghost, borne of the virgin Mary. Suffred vnder Ponce Pilate, was crucified, dead, and buryed, he descended into hel. The third day he arose againe from the dead, He ascended into heauen, and sytteth at the right hand of God the father almyghtye. From thence he shall come to iudge the quicke and the dead. I beleue in the holye ghoste. The holye Cathelyke Churche. The Communion of saintes. The forgeuenes of sinnes. The resurrection of the bodye, and the lyfe euerlastyng. Amen.

¶ Question.

What doest thou chiefely learne in these articles of thy beliefe?

¶ Aunswere.

Fyrste, I learne to beleue in God the father, who hath made me and all the worlde.

Secondly, in God the sõne, who hath redemed me and all mankynde.

Thyrdly, in God the holy ghost, who sanctyfyeth me and all the elect people of God.

¶ Question.

¶ Question.

you sayde that your Godfathers and Godmothers dyd promyse for you that you shoulde kepe Gods commaundementes. Tell me how manye there be.

¶ Aunswere.

Tenne.

¶ Question.

Which be they?

¶ Aunswere.

THe same which God spake in the.xx. Chapter of Exodus, saying. I am the Lorde thy God whiche haue brought thee out of the lande of Egypt, out of the house of bondage.

i Thou shalt haue none other Gods but me.

ii Thou shalte not make to thy selfe any grauen ymage, nor the lykenesse of any thynge that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bow downe to them, nor worshyp them: For I the Lorde thy god am a gelous god, and visite the synnes of the fathers vppon the chyldren, vnto the thyrde and fourth generacion of them that hate me, & shewe mercy vnto thousandes in them that loue me and kepe my commaundementes.

iii Thou shalt not take the name of the lord thy god in vayne: for the lorde wyll not holde hym gyltlesse that taketh his name in vayne.

iiii Remẽber thou kepe holy the Sabboth day: Six dayes shalt thou labour and do al ẏ thou hast to do: but the seuenth day is the Sabboth of the Lord thy god. Ẏt it ẏ shalt do no maner of worke, thou & thy sonne, & thy doughter, thy manseruãt

and thy mayde seruaunt, thy cattel, & the straunger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and al that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth daye and halowed it.

v Honour thy father and thy mother, that thy dayes may be long in the land which the lord thy God geueth thee.

vi Thou shalt do no murther.

vii Thou shalt not commit adultery.

viii Thou shalt not steale.

ix Thou shalt not beare false witnes agaynste thy neyghbour.

x Thou shalt not couet thy neyghbours house, thou shalt not couet thy neighbours wife, nor his seruaunt, nor his mayde, nor his oxe, nor his asse, nor any thyng that is his.

¶ Question.

What doest thou chiefely learne by these commaundementes?

¶ Aunswere.

I learne two thynges. My duety towards god, and my duetie towardes my neyghbour.

¶ Question.

What is thy duetie towardes God?

¶ Aunswere.

My duetie towardes god, is to beleue in him, to feare him, and to loue him, with al my hart, with all my mynde, with all my soule, and with all my strength. To worshyp him. To geue him thankes. To put my whole trust in hym. To cal vpon hym. To honour his holy name and his worde, and to serue hym truely all the dayes of my lyfe.

Questi-

¶ Questyon.

What is thy duetie towardes thy neighbour?

¶ Aunswere.

My dutie towardes my neighbour is, to loue him as my selfe. And to do to all men as I would they should do vnto me. To loue, honour and succour my father and mother. To honour and obey the kyng and his ministers. To submit my selfe to al my gouernours, teachers, spiritual pastours and maisters. To ozdze my selfe lowly and reuerently to all my betters. To hurt no bodye by wozde noz dede. To be true and iuste in all my dealynge. To beare no malice noz hatred in my heart. To kepe my handes from pyckyng and stealynge, and my tongue from euyll speakyng, lying, and slaunderynge. To kepe my bodye in temperaunce, soberness & chastitie. Not to couet noz desyze other mẽs goods. But learne and labour truely to get mine owne lyuynge, & to do my duetie in that state of lyfe vnto which it shall please God to call me.

¶ Questyon.

My good chylde know this, that thou art not hable to do these thynges of thy selfe, noz to walke in the commaundementes of Godde, and to serue hym, without his speciall grace, which thou must learne at all tymes to call foz by diligent prayer. Let me heare therfoze if thou canst say the lozdes prayer.

¶ Aunswere.

OUr father whiche arte in heauen, halowed be thy name. Thy kyngdome come. Thy wyll bee done in earth as it is in heauen. Geue vs this daye oure daylye bzeade.

And forgeue vs our treſpaſſes, as we forgeue the that treſpaſſe agaynſte vs. And leade vs not into temptacion. But delyuer vs from euyll. Amen.

¶ Queſtyon.

What deſyreſt thou of God in this prayer?

¶ Aunſwere.

I deſyre my Lorde God our heauenly father, who is the geuer of all goodnes, to ſend his grace vnto me and to all people, that we may worſhyp hym, ſerue him, and obey hym as we ought to do. And I praye vnto God, that he wyll ſende vs all thynges that be nedefull both for our ſoules and bodyes. And that he wyll be mercyfull vnto vs, and forgeue vs our ſynnes: and that it wyl pleaſe hym to ſaue and defende vs in al daungers ghoſtly and bodely. And that he wyll kepe vs from all ſynne and wyckedneſſe, and from our ghoſtly enemye, and from euerlaſtynge death. And this I truſte he wyll do of his mercye and goodnes, thorough our Lorde Jeſu Chryſte. And therefore I ſaye Amen. Sobeit.

So ſone as the chyldren can ſay in theyr mother tongue, the artycles of the fayth, the Lordes prayer, and the tenne commaundementes: and alſo can aunſwere to ſuch queſtyons of this ſhort Cathechyſme, as the Byſhop (or ſuche as he ſhall appoynt) ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Byſhop by one that ſhalbe his Godfather or Godmother, that euery chylde maye haue a wytneſſe of hys confirmation. And the Byſhoppe ſhall confyrme them on thys wyſe.

Confir-

Conſyrmation.

Our helpe is in the name of the Lorde.

¶ Aunſwere.

Which hath made both heauen and earth.

¶ Miniſter.

Bleſſed is the name of the Lorde.

¶ Aunſwere.

Henceforth worlde without ende.

¶ Miniſter.

Lorde heare our prayer.

¶ Aunſwere.

And let our crye come to thee.

¶ Let vs praye.

ALmyghtye and euerlyuyng God, who haſte vouchſafed to regenerate theſe thy ſeruauntes by water and the holy ghoſte, and haſte geuen vnto them forgeueneſſe of all theyr ſynnes: ſtrengthen them we beſeche thee (O Lorde) with the holy ghoſte the comforter, and dayly encreaſe in them thy manyfolde gyftes of grace, the ſpirite of wyſedome and vnderſtandynge, the ſpirite of counſayle & ghoſtly ſtrength, the ſpirite of knowledge and true Godlynes: and fulfyl them (O lord) with the ſpirite of thy holy feare. Amen.

Then the Byſhop ſhall lay his hande vpon euery chylde ſeuerally, ſaying.

Defend, O Lorde this chyld with thy heauenly grace, that he may continue thine for euer, & dayly encreaſe in thy holy ſpirite more & more, vntyll he come vnto thy euerlaſtyng kyngdome. Amen. Math. vi.

Then

Then shall the Bysshop say.

ALmyghtye euerlyuyng God, whiche makest vs both to wyll, and to doe those thynges that bee good and acceptable vnto thy maiestie: we make our humble supplicatiõs vnto thee, for these children, vpon whom (after the example of thy holye Apostles) we haue layde our handes, to certifie them (by this signe) of thy fauour and gracious goodnes toward them: lette thy fatherly hande we beseche thee, euer be ouer them: let thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy worde, that in the end, they may obtayne the euerlastyng lyfe through our Lorde Jesus Christ: who with thee and the holy ghost lyueth and reigneth one God, worlde without end. Amen.

Then the Bysshop shall blesse the children, thus saying.

The blessyng of God almightye, the father, the sonne, and the holy ghoste, be vppon you, and remayne with you for euer. Amen.

The Curate of euery paryshe, or some other at his appoyntment, shall dylygently vpon Sundayes and holy dayes, halfe an houre before Euensong, openly in the Church, instruct and examyne so many children of hys paryshe sent vnto hym as the tyme will serue, and as he shall thynke conuenient in some part of this Cathechisme.

And all fathers, mothers, masters, and dames, shall cause theyr Children, Seruauntes, and Prentyses (which haue not learned theyr Cathechysme) to come to the Churche at the tyme appoynted, and obedyentlye to heare and bee ordered by the Curate, vntyll suche tyme as they haue

haue learned all that is here appoynted for them to learne. And when soeuer the Byshoppe shall geue knowledge for chyldren to be brought afore hym to any conuenyent place for theyr confyrmacion: Then shall the Curate of euery paryshe, eyther bryng or sende in wrytynge, the names of all those chyldren of hys paryshe, whiche can say the Artycles of theyr fayth, the Lordes prayer, and the ten commaundementes: and also howe manye of them can aunswere to thother questyons conteyned in thys Cathechisme.

And there shall none be admytted to the holy Communyon, vntyll such tyme as he can say the Cathechysme and be confyrmed.

¶ The fourme of Solemnizacion of Matrimonie.

¶ Fyrst the banes must be asked three seuerall Sundayes or holy dayes in the tyme of seruyce, the people beyng present after the accustomed maner.

And yf the persons that woulde be maryed dwell in dyuers paryshes, the banes must be asked in both paryshes: and the Curate of thone paryshe, shall not Solemnyze Matrymonye betwyxt them, without a certyfycat of the banes beynge thryse asked from the Curate of the other paryshe. At the day appoynted for Solemnization of Matrimonie, the persons to be maryed shall come into the body of the Church with theyr frendes and neyghbours, and there the Preest shall thus say.

Dearely

DEarely beloued frendes, we are gathered together here in the syght of god, and in the face of his congregacion, to ioyne together this man and this woman in holy matrimonie, whiche is an honourable estate instituted of God in Paradyse, in the tyme of mans innocencie: signifying vnto vs the misticall vnion, that is betwixte Chryst and his Churche: which holy estate Chryst adorned and beutifyed with his presence and first myracle that he wrought in Cana of Galile, and is cõmended of S. Paule to be honorable among all men, and therfore is not to be enterprysed, nor taken in hande vnaduysedly, lyghtly, or wantonly, to satisfye mens carnall lustes and appetites, lyke bruite beastes that haue no vnderstandynge: but reuerently, discretely, aduysedly, soberly, and in the feare of God: duely considerynge the causes for which Matrimonie was ordeyned. One was the procreacio of children, to be brought vp in the feare & nurtour of the Lord, and praise of god. Secondly, it was ordeyned for a remedy agaynst sin, and to auoyde fornication, that suche persons as haue not the gift of continencie, myght marry & kepe them selues vndefyled membres of Chrystes body. Thirdly for the mutuall societie, helpe and cõfort that the one ought to haue of thother, both in prosperitie and aduersitie: into the which holy estate these two persons presẽt come to be ioyned. Therfore if any man cã shew any iust cause, why thei may not lawfully be ioyned together: let him now speke, or els hereafter for euer hold his peace.

And

And also speakyng to the persons that shalbe maryed, he shall say.

I require and charge you (as you wil aunswere at the dreadful day of iudgement, when the secretes of all heartes shalbe disclosed) that yf eyther of you do know any impediment why ye may not be lawfully ioyned together in Matrimonie, that ye confesse it, For be ye well assured, that so many as be coupled together otherwyse thē Gods word doeth allowe, are not ioyned together by God, neyther is theyr Matrymonye lawfull.

If which day of maryage, yf anye manne do alledge and declare any impediment why they maye not be coupled together in matrymonye by Goddes lawe, or the lawes of thys Realme: and wyll be bounde, and sufficient suretyes with hym, to the parties, or els put in a caution to the full value of such charges as the persons to be maryed doth susteyne, to proue his allegacion: then the solemnization must be deferred vnto such tyme as the trueth be tryed. If no impediment be alleged, then shall the Curate say vnto the man.

N. wylt thou haue this woman to thy wedded wyfe, to lyue together after Gods ordinaunce, in the holy estate of Matrimonie? wylte thou loue her, comfort her, honour and kepe her, in sycknesse and in healthy? And forsakyng al other, kepe thee onely to her, so long as you both shall lyue.

The man shall aunswere.

I wyll.

Then

Then shall the Priest say to the woman.

N. Wylt thou haue this man to thy wedded husband, to lyue together after Gods ordinaunce in the holy estate of Matrimonie: wilt thou obey hym and serue hym, loue honour and kepe hym, in sycknes and in health, and forsakyng al other kepe thee onely vnto hym, so longe as you bothe shall lyue?

The woman shall answere.

I wyll.

Then shall the Mynyster say.

Who geueth this woman to be maryed vnto this man.

And the Mynyster receyuyng the woman at her father or frendes handes, shall cause the man to take the woman by the right hande, and so eyther to geue theyr trouth to other, The manne first saying.

I *N.* take thee *N.* to my wedded wyfe, to haue and to holde from this daye forwarde, for better, for worse, for richer, for poorer, in sickenes and in health, to loue and to cherysshe, tyll death vs departe, accordyng to Gods holye ordinaunce: And thereto I plyght thee my trouth.

Then shall they loose theyr handes, and the woman takynge agayne the man by the ryght hande, shall say.

I *N.* take thee *N.* to my wedded husbande, to haue and to holde from this day forward, for better for worse, for richer, for poorer, in sickenesse and in health, to loue, cherysshe, and to obey, tyll death vs departe, accordynge to Gods holye ordynaunce: And therto I geue thee my trouth.

Then shall they agayne loose theyr handes, and the man shall geue vnto the woman a ryng, layng the same vpon the booke, with the accustomed dutye to the Priest and Clerke. And the

Priests

Prieſt takyng the ryng, ſhall deliuer it vnto the man, to put it vpon the fourth fynger of the womans lefte hande. And the man taught by the Prieſt ſhall ſay.

with this rynge I the wed: with my body I thee worſhyp: and with all my worldly goodes I thee endowe. In the name of the father, and of the ſonne, and of the holy ghoſte Amen.

Then the man leauynge the rynge vpon the fourth fynger of the womans lefte hande, the Mynyſter ſhall ſay.

¶ Let vs praye.

O Eternall God, creatour and preſeruer of all mankynde, geuer of all ſpirituall grace, the auctour of euerlaſtyng lyfe: Send thy bleſſing vppon theſe thy ſeruauntes, this man and this woman, whom we bleſſe in thy name, that as Iſaac and Rebecca lyued faythfully together, ſo theſe perſonnes maye ſurely perfourme and keepe the vowe and couenaunt betwyxt them made: wherof this rynge geuen and retayned, is a token and pledge, & may euer remayne in perfect loue and peace together, and lyue accordyng vnto thy lawes: through Ieſus Chryſt our Lorde. Amen.

Then ſhall the Prieſte ioyne theyr ryght handes together and ſaye.

Thoſe whom God hath ioyned together, let no man put a ſunder.

Then

Then shall the mynyster speake vnto the people.

FOrasmuche as N. and N. haue consented together in holye wedlocke, and haue witnessed the same before God and this company, and thereto haue geuen and pledged theyr trouth eyther to other, and haue declared the same by geuynge and receyuyng of a rynge, and by ioynyng of handes: I pronounce that they be man and wyfe together In the name of the father, of the sonne, and of the holy ghoste. Amen.

And the Mynyster shall adde this blessyng.

God the father, God the sonne, God the holye ghoste, blesse, preserue, and kepe you: the lord mercyfully with his fauour loke vpon you, and so fyl you with all spirituall benedictiõ and grace, that you may so lyue together in this lyfe, that in the worlde to come, you may haue lyfe euerlastyng. Amen.

Then the Mynysters or Clerkes, goynge to the Lordes Table, shall say or syng this Psalme folowyng.

BLessed are al they that feare the lord: and walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happy shalt thou be.

Thy wyfe shalbe as the fruitfull vyne: vpon the walles of thy house.

Thy children lyke the Oliue braunches: roũde about thy table.

Loe, thus shall the man be blessed: that feareth the

the Lorde.

The lord from out of Sion, shal blesse thee: that thou shalte see Hierusalem in prosperite, all thy lyfe long.

yea, that thou shalt see thy childrens children: and peace vpon Israell.

Glory be to the father. &c. As it was in the. &c.

Or els this psalme folowinge.

GOd be mercyful vnto vs and blesse vs: & shew vs the light of his countenaunce, and be mercyful vnto vs.

That thy way may be knowen vpon the earth: thy sauing health among all nations.

Let the people prayse thee (O God:) yea let all the people prayse thee.

O let the nacions reioyce and be glad: for thou shalt iudge the flock righteously, and gouerne the nacions vpon the earth.

Let the people prayse thee (O God:) let all the people prayse thee.

Then shall the earth bringe forth her encrease, and god, euen our god, shal geue vs his blessing.

God shal blesse vs, and al the endes of the world shall feare him.

Glory be to the father. &c. As it was in. &c.

The Psalme ended, and the man and the woman kneeling afore the lordes table: the priest standing at the Table, and turning his face towarde them, shal say.

Lorde haue mercy vpon vs.

Aunswere.

Christ haue mercy vpon vs.

The Minister.

Lord haue mercy vpon vs.

Our father whiche art in heauen. &c.
And leade vs not into temptation.
Aunswere.
But deliuer vs from euyll. Amen.
Minister.
O Lorde saue thy seruaunt, and thy handmayde.
Aunswere.
Which put their trust in thee.
Minister.
O Lorde sende them helpe from thy holy place.
Aunswere.
And euermore defend them.
℣ Minister.
Be vnto them a towre of strength.
℣ Aunswere.
From the face of their enemye.
℣ Minister.
O Lorde heare our prayer.
℣ Aunswere
And let our cry come vnto thee.
℣ Minister.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy seruauntes, & sow the seede of eternall life in their mindes, that whatsoeuer in thy holy worde they shal profitably learne, they may in dede fulfill the same. Loke O lorde mercifullye vpon these from heauen. and blesse them. And as thou diddest sende thy blessinge vppon Abraham and Sara to theyr great comfort: so vouchsafe to sende thy blessing vpon these thy seruauntes, that they obeying thy wyl, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues ende: through Jesu Christ our Lorde. Amen.

Thys

This prayer nert folowynge shalbe omytted, where the woman is passe chylde birth.

O Mercyful lord and heuenly father, by whose gracious gyft mankynd is encreased: we beseech thee assyste with thy blessinge these two persons, that they maye both be fruytfull in procreation of Chyldren, & also lyue together so long in godly loue and honestie, that they may se their chyldrens chyldren, vnto the thyrd and fourth generation, vnto thy prayse and honoure: throughe Jesus Chryste our Lorde. Amen.

O GOD, whiche by thy myghtye power haste made all thinges of naught, whiche also after other thinges set in order, diddest appoint that out of man (created after thyne owne ymage and symylytude) woman shoulde take her begynnynge: and knyttynge theym together, dyddeste teache that it shoulde neuer be lawefull to put asunder those, whom thou by matrimonye haddest made one: O GOD whyche haste consecrated the state of matrimonye to suche an excellente mysterye, that in it is sygnyfyed and represented the spirituall maryage and vnitie betwyxte Chryste and his churche: Loke mercyfully vpon these thy seruauntes, that both thys man maye loue hys wife, according to the word (as Christ did loue his spouse the churche, who gaue hym selfe for it, louing and cherysshing it euen as his owne flesshe.) And also that thys woman maye be louynge and amiable to her husbande as Rachel, wyse as Rebecca, faithfull and obediente as Sara, and in all quietnes, sobrietie and peace, be a folower of holy and godly matrones: O Lorde blesse them both,

and graunt them to inherite thy euerlasting kingdome: through Jesus Christ our lorde. Amen.

Then shall the Priest say.

ALmightie god, which at the beginninge dyd create our first parentes Adam and Eue, and did sanctifie and ioine them together in mariage: poure vpō you the riches of his grace, sanctifie and blesse you that ye may please hym both in body and soule, and lyue together in holy loue, vnto your liues ende. Amen.

Then shall begyn the Communion, and after the Gospell shalbe sayd a sermon, wherin ordinarely, so oft as there is any mariage, thoffice of a mā and wife shalbe declared, according to holy scripture: or if there be no sermon, the Minister shal reade this that followeth.

All ye which be maried, or which entend to take the holye estate of matrimonye vppon you, heare what holy scripture doeth saye, as touchynge the duetie of husbandes toward their wiues, & wiues toward their husbandes. Saint Paule in hys Epistle to the Ephesians the fyfth Chapter, doeth geue this commaundement to all maried men.

ye husbandes loue your wiues, euen as Christ loued the church, and hath geuen him selfe for it, to sanctifie it, pourging it in the fōtayne of water, through thy word, that he might make it vnto him selfe a glorious congregacion, not hauinge spot or wrinkle, or any suche thynge, but that it should be holy and blameles, So men are bounde to loue their owne wyues as their owne bodyes. He that loueth his owne wyfe, loueth hym selfe. For neuer dyd any man hate his owne flesshe, but nourisheth and cherisheth it, euen as the lorde doth

the

membres of his body, of his flesshe, & of his bones.

For this cause shal a man leaue father and mother, and shall bee ioyned vnto his wyfe, and they two shal be one flesshe. Thys mistery is great, but I speake of Christe and of the congregation. Neuertheles, let euerye one of you so loue his owne wife euen as him selfe.

Lykewyse the same S. Paule (writinge to the Colossians) speaketh thus to all men that be maryed, ye men loue your wiues, and be not bytter vnto them. Coloss.iiii.

Heare also what Sainct Peter the Apostle of Christ, which was him selfe a maried man (saieth vnto al men that are maried.) ye husbandes, dwel with your wyues accordinge to knowledge: Geuinge honour vnto the wife as vnto the weaker vessell: and as heyres together of the grace of lyfe, so that your prayers be not hyndered. 1.Pe.iiii.

Hetherto ye haue hearde the duetie of the husbande towarde the wife.

Now lykewyse ye wyues, heare and learne your duety towardes your husbandes, euen as it is plainely set forth in holy scripture.

Sayncte Paule in the forenamed Epystle to the Ephesians, teacheth you thus, ye women, submit your selues vnto youre owne husbandes as vnto the lorde: for the husband is the wyues head, euen as Christe is the head of the Churche. And he is also the sauyour of the whole bodye. Therefore as the churche or congregation is subiect vnto Christ: so likewyse let the wyues also be in subiection vnto their owne husbandes in al thynges. And agayne Ephe.v.

he sayeth: Let the wyfe reuerence her husbande.

Colo.iii. And (in his Epystle to the Collossians) Sayncte Paule geueth you this shorte Lesson. Ye wyues submit your selues vnto youre owne husbandes, as it is conuenient in the Lorde.

1.Pe.iii. SAyncte Peter also doeth instruct you very godly thus saying: Let wyues be subiectes to their owne husbandes, so that if anye obey not the worde, they maye be wonne without the word, by the conuersation of the wyues, whyle they behold youre chaste conuersatyon coupled wyth feare, whose apparell let it not be outwarde, with broyded here and trimminge about with golde, either in puttinge on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirite be mylde and quyet whyche is a precious thynge in the syght of god. For after this maner (in the olde time) dyd the holy women whiche trusted in God apparell themselues, being subiect to their owne husbandes: as Sara obeyed Abraham callyng hym Lord, whose daughters ye are made, doyng wel, and being not dismayde with any feare.

The newe maryed personnes, the same day of their maryage, muste receiue the holy Communion.

¶ The order for the visitation of the sicke.

The priest entrynge into the sicke persons house, shall saye: Peace be in this house, and to all that dwel in it.

When he commeth into the sicke mans presence, he shall saye knelyng downe.

REmembre not lord our iniquities, nor the iniquytyes of oure forefathers. Spare vs good lord, spare thy people, whom thou haste redemed wyth thy most precious bloud, and be not angry with vs for euer.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father which art in heauen.
And leade vs not into temptation.
Aunswere
But deliuer vs from euyll. Amen.
Minister.
O Lorde saue thy seruaunt.
Aunswere.
Which putteth hys trust in thee.
Minister.
Sende hym helpe from thy holy place.
Aunswere.
And euermore mightely defend hym.
¶ Minister.
Let the enemy haue none aduauntage of hym.
¶ Aunswere.
Nor the wicked approche to hurt him.
¶ Minister.
Be vnto hym O Lord, a strong towre.

Aunswere

From the face of his enemye.

Minister

Lorde heare our prayers.

Aunswere

And let our crye come vnto thee.

Minister

O Lord loke downe from heauen, behold visite and releiue thys thy seruaunte: Loke vppon him with the eyes of thy mercy, geue him comfort and sure confydence in thee: Defend him from the daunger of the enemy, and kepe hym in perpetual peace and saftye: throughe Jesus Christ our lorde. Amen.

HEare vs almighty and most mercyfull god and sauiour. Extende thy accustomed goodnes to this thi seruaut which is grieued with sickenes: Visite hym, O lorde, as thou dyddest visite Peters wiues mother, and the Captaynes seruaunt. So visite & restore vnto this sycke person hys former health (yf it be thy wyl (or els geue him grace so to take thy visitation, ỹ after this painful life ended. he may dwel with thee in life euerlasting. Amen.

Then shall the Minister exhorte the sicke person after this fourme or other lyke.

DErely beloued, know this: that almightye God is the lorde of lyfe and death, and ouer all thinges to them perteyninge, as youth, strength, healthe, age, weakenes, and

sickenes

sickenes. Wherfore, whatsoeuer your syckenes is, know you certaynly, that it is goddes visitation. And for what cause soeuer this sickenes is sent vnto you, whether it be to trye your pacyence for the example of other, & that your fayth may be found in the day of the lorde laudable, glorious, and honorable, to thencrease of glory, and endles felicitie. Or els it be sent vnto you to correct & amende in you, whatsoeuer doeth offende the eyes of oure heauenly father: know you certainely, that if you truely repent you of your sinnes, and beare your sickenes pacientlye, trusting in Gods mercy for hys deare sonne Jesus Christes sake, and render vnto him humble thankes for hys fatherly visitation, submittinge your selfe wholy to his wyll, it shall turne to your profite, and helpe you forwarde in the right way that leadeth vnto euerlasting life.

If the person visited be very sick, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastemente of the lord. For whom the lorde loueth, he chastyseth, yea (as S. Paule sayeth) he scourgeth euerye sonne whiche he receiueth, yf you indure chastisement, he offereth him selfe vnto you, as vnto hys owne children. What sonne is he that the father chastiseth not? If ye be not vnder correctiõ (wherof al true children are partakers) then are ye bastardes & not children. Therefore, seyng that when our carnall fathers doe correct vs, we reuerently obey them: shall we not now much rather be obedient to our spiritual father, and so liue? And thei for a fewe dayes doe chastyce vs after theyr owne pleasure,

pleasure, but he dooeth chastice vs for our profyt, to the intent he may make vs partakers of his holynes. These wordes good brother, are Gods wordes, and written in holy scripture for our comfort and instruction, that we should pacyently & with thankesgeuinge, beare our heauenly fathers correction, whensoeuer by any maner of aduersitie it shal please his gratious goodnes to visite vs. And there should be no greater coumfort to Christian persons, then to be made like vnto Christ by suffering pacientlly aduersities, troubles, & sicknesses. For he him selfe went not vp to ioye, but fyrste he suffered paine: he entred not into his glory, before he was crucified. So truely our waye to eternall ioye, is to suffre here with Christe, and our doze to enter into eternal life, is gladly to die with Christ that we maye ryse agayne from death, and dwell with him in euerlastinge life. Nowe therefore taking your sickenes whiche is thus profytable for you, pacientlly: I exhort you in the name of God, to remembre the profession which you made vnto God in youre Baptysme. And forasmuch as after this life, there is accoumpt to be geuen vnto the righteous iudge, of whom al must be iudged without respect of persons: I require you to examyne your self, and your state both toward God & man: so that acculsinge and condemnynge your selfe for your owne faultes, you may finde mercy at oure heauenly fathers hand for Christes sake, and not be accused and condemned in that feareful iudgement. Therfore I shal shortly rehearse the articles of our faith, that ye may know whether you do beleue as a christian man should or no.

Here

Here the Minister shall rehearse the Articles of the fayth, sayinge thus.

Doest thou beleue in God the father almyghtye?
And so forth as it is in Baptisme.

Then shall the Minister examine whether he be in charytie with al the world: Exhortinge him to forgeue from the bottome of his heart, all persons that haue offended hym: and yf he haue offended other, to aske them forgenenes: And where he hath done iniury or wrong to any man, that he make amendes to the vttermost of hys power. And if he haue not afore disposed his goodes, let hym then make his wyll. But men muste be oft admonyshed, that they set an order for theyr temporall goodes and landes, when they be in health. And also declare hys debtes what he oweth, and what is owynge vnto hym, for dischargynge of his conscience, and quietnes of his executours.

These wordes before rehearsed, may be sayde before the Minister begin hys prayer, as he shall see cause.

The Minister may not forget, nor amit to moue the sicke person, and that moste earnestlye, to liberalitie towarde the poore.

Here shal the syeke person make a special confession, if he fele his conscience troubled wyth any weighty matter. After whiche confession, the Priest shall absolue hym after this sort.

OUr lorde Jesus Christ, who hath lefte power to hys church to absolue al sinners, whiche truely repent and beleue in hym, of his great mercy forgeue thee thyne offences: and by his aucthoritie committed to me, I absolue thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

And

And then the preest shall saye the Collect folowyng.

Let vs pray.

O Moste mercyfull God, which accordinge to the multitude of thy mercies, doest so put away the sinnes of those which truly repent, that thou remembrest them no more: open thy eie of mercy vpō this thy seruaunt, who moste earnestly desireth pardon and forgeuenes. Renue in him most louynge father, whatsoeuer hath bene decaied by ỹ fraude & malice of the deuyll, or by his owne carnall wyll and fraylnes: preserue and contynue thys sicke membre in the vnity of thy church: considre his contrycion, accept his teares, allwage his payne, as shalbe seen to thee most expedient for him. And forasmuch as he putteth his ful trust onely in thy mercye. Impute not vnto hym hys former synnes, but take him vnto thy fauoure: through the merites of thy mooste dearelye beloued sonne Jesus Christe. Amen.

Then the minister shall saye this Psalme.

Inte domine spe rani. psal. lxxi.

IN the O Lorde haue I put my trust, let me neuer be put to confusion: but ryd me, and delyuer me into thy righteousnes, enclyne thyne eare vnto me, & saue me.

Be thou my stronge holde (whereunto I maye alway resort:) thou hast promysed to helpe me, for thou arte my house of defence and my castell.

Delyuer

Delyuer me (O my God) out of the hand of the vngodlye: oute of the hande of the vnryghteous and cruell man.

For thou (O Lorde God) arte the thinge that I long for: thou art my hope euen from my youth.

Through thee haue I ben holden vp euer sence I was borne: thou art he that toke me out of my mothers wombe, my praise shal alway be of thee.

I am become as it were a monstre vnto many: but my sure trust is in thee.

Oh let my mouth be filled with thy praise: (that I may sing of thy glory) & honor al the day longe.

Cast me not awaye in the tyme of age: forsake me not when my strength fayleth me.

For myne enemyes speake agaynste me, and they that lay wayte for my soule, take their counsaile together, saying: GOD hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre fro me, O God: my GOD, hast thee to helpe me.

Let them be confounded and perysshe, that are agaynst my soule: let them be couered with shame and dishonoure, that seeke to do me euyll.

As for me, I wyll paciently abyde alway: and wyl praise thee more and more.

My mouth shall daylye speake of thy righteousnes and saluacion: for I know no ende thereof.

I wil go forth in the strength of the Lord god, and wil make mēcion of thy righteousnesse only.

Thou (O God) hast taught me from my youth vp vntill nowe: therefore I wyll tel of thy wonderous workes.

Forsake

Forsake me not (O God) in myne old age, when I am gray headed: vntyl I haue shewed thy strength vnto this generation, & thy power to al them that are yet for to come.

Thy ryghteousnes (O God) is very hygh, and great thinges are they that thou hast done: O god who is lyke vnto the.

O what great troubles and aduersyties haste thou shewed me? and yet dyddest thou turne and refreshe me, yea and broughtest me from the depe of the earth agayne.

Thou haste broughte me to great honour: and comforted me on euery syde.

Therfore will I prayse the and thy faythfullnesse (O God) playing vpon an instrument of musike: vnto thee wyl I syng vpon the harpe. O thou holy one of Israel.

My lippes wil be faine, when I sing vnto the: and so wil my soule whom thou hast deliuered.

My tongue also shal talke of thy ryghteousnes all the daye longe: for they are confounded and brought vnto shame that seeke to do me euyll.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginnyng, is nowe, and euer shalbe: worlde without ende. Amen.

Addynge thys.

O Sauiour of the worlde, saue vs, which by thy crosse and precyous bloud haste redemed vs, helpe vs we beseche thee O God.

Then shall the Minister say.

The

THe almightye Lorde, whyche is a mooste stronge towre to all them that put theyr trust in hym, to whom al thynges in heauen, in earth, and vnder earth, doe bowe and obey, be nowe and euermore thy defence, and make thee knowe and fele, that there is no other name vnder heauen geuen to man, in whom, and throughe whome, thou mayest receaue healthe and saluation, but onely the name of oure lorde Jesus Chryste. Amen.

The Communion of the Sicke.

FOrasmuch as all mortall men be subiect to many sodayne perylles, diseases, and sickenesses, and euer vncertayne what tyme they shall depart out of thys life: Therfore, to thyntent they maye be alwayes in a readynes to die whensoeuer it shall please almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time, exhort theyr parysshyners, to the ofte receyuing in the church of the holy Communion of the body and bloud of our Sauiour Christ. Which, yf they doe: they shall haue no cause in their sodayne visitation to be vnquieted for lacke of the same: but if the sicke person be not able to come to the church, and yet is desirous to receyue the Communion in his house, thē he must geue knowledge ouer night, or els early in the morning to the curate, sygnifyinge also howe many be appointed to communicate with him. And hauing a conuenient place in the sicke mans house, where the curate may reuerently minister: and a good number to receaue the communion with the sycke person, wyth all thinges necessarye for the same, he shall there minister the holy communion.

The

¶ The Collecte.

ALmightie euerliuinge God, maker of mankynde, which doeſt correct thoſe whom thou doeſt loue, & chaſtiſeſt euery one whom thou doeſt receaue: we beſeche thee to haue mercy vpon this thy ſeruaunt viſited wyth thy hande, and to graunt that he may take his ſickneſ paciẽtly, and recouer his bodely healthy (yf it be thy gracious wyll) and whenſoeuer his ſoule ſhall depart from the body, it maye be wythout ſpot preſented vnto thee: thrꝛough Jeſus Chꝛyſt our lorde. Amen.

The Epiſtle.

MI ſonne deſpyſe not the correction of the lord, neither kaynt when thou art rebuked of hym: For whom the lorde loueth, him he correcteth, yea and he ſcourgeth euery ſonne, whom he receyueth.

¶ The Goſpel.

VErely verely I ſaye vnto you, he that heareth my word, and beleueth on him that ſent me, hath euerlaſting life, and ſhal not come vnto damnation, but he paſſeth from death vnto life.

At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall fyrſt receyue the communion hym ſelfe, and after miniſter vnto them that be appoynted to communicate with the ſyck.

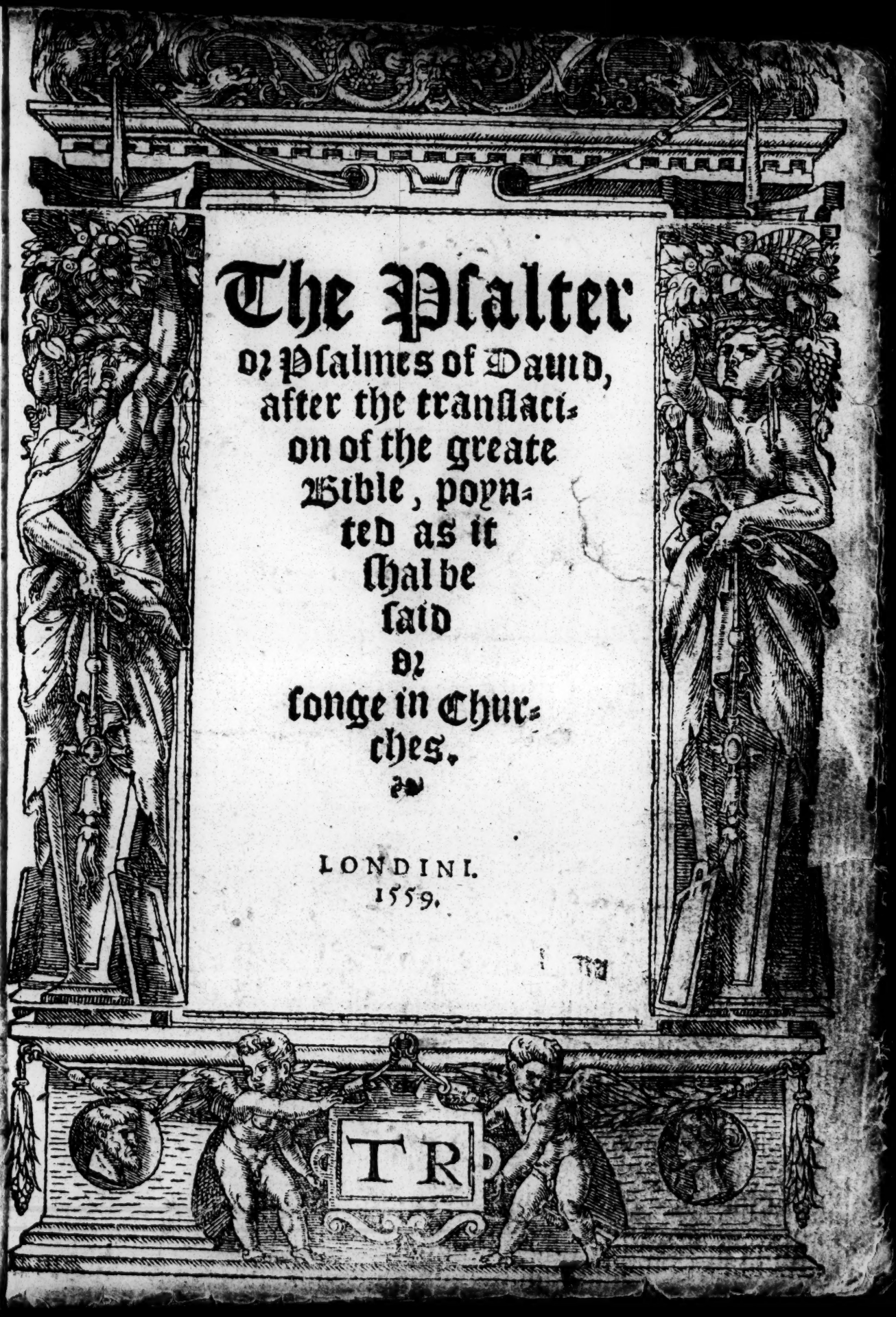
But yf any man, either by reaſon of extremite of ſickneſ, or for lack of warning in due time to ỹ curate, or for lack of company to receiue with him, or by any other iuſt impediment, do not receiue the Sacrament of chꝛiſtes bodye and

blou

The Psalter

or Psalmes of Dauid, after the translacion of the greate Bible, poynted as it shal be said or longe in Churches.

LONDINI.
1559.



C.194.a.207

Knit mellenbis, ye tymonar
of yis boke I pray god yat
ofte I may ont looke to
ye glorie of god and ye
comfort of my Goeds and Gras
amen

Ego: ab
mellings

Gavati Mellings
is ye tymonar of yis
ye Gyft of ye to loafe
and I pray god yat of ye
to lobe amen amen
Joseph Mellings

The Psalmes of Dauid.

Beatus vir qui non abiit. Psalm. i.

BLessed is that man that hath not walked in the counsell of the vngodly: nor stande in the way of synners, and hath not syt in the seate of the scornefull. Morning prayer.

But his delight is in the lawe of the Lord: and in his lawe will he exercise hym selfe day and nyght.

And he shalbe like a tree planted by the water side: that wyll bryng forth his fruite in due season.

His leafe also shall not wither; and loke what so euer he doeth, it shall prosper.

As for the vngodly, it is not so with them: but they are like the chaffe whiche the wynde scattereth away (from the face of the earthe.)

Therfore the vngodly shal not be able to stande in the iudgement: neither the synners in the congregation of the rightuous.

But the lorde knoweth the way of the rightuous: and the way of the vngodly shall perysche.

Quare fremuerunt gentes. Psal. ii.

WHy do the Hethen so furiously rage togither: and why do the people ymagin a vain thyng?

The kynges of the earthe stande vp, and the rulers take counsayl togyther: agaynst the Lord and agaynst his anoynted.

Lette vs breake their bandes asunder: and cast away their cordes from vs.

He that dwelleth in heuen shall laugh them to scorn:

the lord shal haue them in derision.

Then shal he speake vnto them in his wrath: and vexe them in his sore displeasure.

Yet haue I sette my kinge: vppon my holye hille of Syon.

I wil preach the law, wherof the lord hath said vnto me: thou art my son, this day haue I begoten the.

Desyre of me, and I shal geue thee the heathen for thine inheritance: and the vttermost part of the earth for thy possession.

Thou shalt bruise them wyth a rodde of yron: and breake theim in pieces like a potters vessell.

Be wyse nowe therfore O ye kynges: be learned ye that are Iudges of the earth.

Serue the Lorde in feare: and reioyce (vnto hym) with reuerence.

Kisse the sonne lest he be angrye, and so ye perysche from the (right) way: if his wrath be kindled (yea but a little) blessed are al they that put their trust in him.

Domine quid multiplicati. Psalm. iii.

LOrde howe are they encreased that trouble me: many are they that ryse against me.

Many one there be that saye of my soule: there is no helpe for him in (his) God.

But thou O Lorde art my defendour: thou art my worshyp, and the lyfter vp of my head.

I dyd call vpon the Lorde with my voyce: and he hearde me out of his holy hyll.

I layde me downe and slept: and rose vp agayne, for the Lorde sustayned me.

I will not be afrayde of ten thousandes of people: that haue set them selues agaynst me rounde about.

Vp Lord, & helpe me, O my god: for thou smitest al

myne

myne enemies vpon the cheke bone, thou haste vro-
ken the teethe of the vngodly.

Saluation belongeth vnto the Lorde: and thy
blessyng is vpon the people.

Cum inuocarem. Psal. iiii.

HEare me when I call, O god of my rightuous-
nesse: thou hast set me at libertie when I was
in trouble, haue mercy vpon me, and hearken
vnto my prayer.

O ye sonnes of men, howe long will ye blaspheme
myne honoure: and haue suche pleasure in vanitie,
and seeke after leasyng?

Knowe this also, that the Lorde hathe chosen to
hymselfe the man that is godly: when I call vppon
the Lorde, he wyll heare me.

Stande in awe, and synne not: cõmen with your
owne harte, and in your chambre, and be styll.

Offer the sacrifice of righteousnes: and put your
trust in the Lorde.

There be many that wyll saye: who wyll shewe
vs any good.

Lorde, lyfte thou vp the lyght of thy countenance
vppon vs.

Thou haste put gladnes in my harte: sence the
tyme that theyr corne and wyne (and oyle) increased.

I wyl lay me downe in peace, and take my rest: for
it is thou Lord only, that makest me dwel in safetie.

Verba mea auribus. Psalm. v.

PVnder my woordes, O Lorde: consyder my
meditation.

O hearken thou vnto the voyce of my cal-
lynge, my kynge and my God: for vnto thee wylle
I make my prayer.

My voyce shalt thou here betimes O Lord: early in the morning wil I directe my prayer vnto the, and wyl loke vp.

For thou art the God that hath no pleasure in wickednes: neyther shal any euyl dwel with the.

Suche as be foolishe, shal not stande in thy sight: for thou hatest all them that worke vanitie.

Thou shalt destroye them that speake leasing: the Lorde wil abhorre both the bloud thirsty and deceytful man.

But as for me, I wil come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy temple.

Leade me, O lord, in thy righteousnes, because of mine enemies: make thy way playne before my face.

For there is no faithfulnes in his mouth: their inward partes are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroye thou thē, O God, let them perish through their own imaginacions, cast thē out in the multitude of their vngodlines, for they haue rebelled against the

And let al them that put their trust in the reioyce: they shal euer be geuing of thankes, bicause thou defēdest them they ꝑ loue thy name shalbe ioyful in the.

For thou Lorde wilt geue thy blessinge vnto the righteous: and with thy fauourable kindnesse wylte thou defend him as with a shielde.

Domine ne in furore. psalm. vi.

Euening praier.

O Lord, rebuke me not in thyne indignation neither chasten me in thy displeasure.

Haue mercy vpon me, O Lorde: for I am weake, O Lorde heale me, for my bones are vexed.

My

My ſoule is alſo ſore troubled: but Lord how long wilt thou puniſhe me?

Turne the O Lord and delyuer my ſoule: oh ſaue me for thy mercies ſake.

For in deathe no man remembreth the: and who wil geue the thankes in the pytte?

I am weary of my groning, euery night waſh I my bedde: and water my couche with teares.

My beautie is gone for verye trouble: and worne away becauſe of al my enemies.

Away fro me al ye that worke vanitie: for the lord hath the voyce of my wepinge.

The Lord hath heard my peticion: the Lorde wil receyue my praier.

Al mine enemies ſhalbe confounded & ſore vexed: they ſhalbe turned backe, and put to ſhame ſodenlye.

Domine deus meus. pſalm. vii.

O Lord my god, in the haue I put my truſt: ſaue me from al thē that perſecute me & deliuer me

Leſt he deuoure my ſoule like a Lion, and teare it in pieces: whyle there is none to helpe.

Oh Lord my God, yf I haue done any ſuch thing: or yf there be any wickednes in my handes.

yf I haue rewarded euyl vnto him that delte frendely with me: yea, I haue deliuered hym that without any cauſe is myne enemy.

Then let mine enemy perſecute my ſoule, and take me: yea, let him treade my lyfe down vpon the earth and lay mine honour in the duſt.

Stande vp O Lord in thy wrath, and lifte vp thy ſelf: becauſe of the indignacions of myn enemies, ariſe vp for me in the iudgement that ꝑ haſt cōmaūded

And ſo ſhal the congregation of the people com-

bout the: for their sakes therfore lift vp thy selfagain.

The Lorde shall iudge the people, gene sentence with me, O Lorde, accordinge to my righteousnesse, and according to the innocencie that is in me.

Oh let the wickednesse of the vngodly come to an ende: but guyde thou the iust.

For the righteous god: trieth ỹ very heartes & reines.

My helpe cometh of God: which preserueth them that are true of heart.

God is a righteous iudge (strounge and patient) and God is prouoked euery daye.

Yf a man wil not turne, he wil wheat his sword: he hath bent his bowe, and made it ready.

He hath prepared for him the instruments of deth: he ordeineth his arrowes agaynst the persecutours.

Beholde, he trauayleth wyth mischiefe, he hathe conceyued sorowe, and brought foorth vngodlynes.

He hath grauen and digged vp a pytte, and is fallen him self into ỹ destruccion that he made for other.

For his trauayle shal come vpon his owne head: and his wickednesse shal fal vpon his owne pate.

I wil geue thankes vnto the Lorde according to hys ryghteousnesse: and wyll prayse the name of the Lord the most hyghest.

Domine Dominus noster. psalm. viii.

O Lorde our gouernour, howe excellente is thy name in al the world: thou that hast sette thy glorye aboue the heauens.

Out of the mouth of very babes and suckelinges hast thou ordeined strength because of thin enemies: that thou mightest still the enemye and the auenger.

For I wil consider thy heauens, euen the worke of thy fingers, the moone and the sterres which thou hast

haſt ordeined.

What is man that thou arte ſo mindefull of him: or the ſonne of man, that thou viſiteſt him:

Thou madeſte him lower then the Aungelles, to crowne him with glory and worſhip.

Thou makeſt hym to haue dominion of the workes of thy hands, and thou haſt put al thinges in ſubiection vnder his feete.

All ſhepe and oxen: yea, and the beaſtes of the field

The foules of the aire and the fiſhe of the ſea: and whatſoeuer walketh thorowe the pathes of the ſeas.

O Lorde oure gouernour howe excellente is thy name in al the worlde:

Confitebor tibi: pſalm. ix.

I Wyl geue thankes vnto the, O LORD wyth my whole hearte: I wyll ſpeake of al thy marueylous workes. Morning prayer.

I wilbe gladde, and reioyce in the: yea, my ſonges wyl I make of thy name, O thou moſt hyeſt.

Whyle myne enemies are driuen backe: they ſhal fal, and periſhe at thy preſence.

For thou haſt mainteined my right and my cauſe: thou art ſette in the throne that iudgeſt righte.

Thou haſt rebuked the Hethen, and deſtroied the vngodly: thou haſt put out their name foreuer & euer

O thou enemy, deſtructions are come to a perpetuall ende: euen as the cities which thou haſte deſtroied their memoriall is periſhed with them.

But the Lorde ſhall endure for euer: he hath alſo prepared his ſeate for iudgement.

For he ſhall iudge the world in righteouſnes: and miniſter true iudgement vnto the people.

The Lorde alſo will be a defence for the oppreſ-

led:euen a refuge in due tyme of trouble.

And they that know thy name,wil put their trust in the:for thou lord hast neuer fayled them that seeke the.

O praise the Lord,which dwelleth in Sion:shew the people of his doynges.

For when he maketh inquisition for bloud,he remẽbreth thẽ:& forgetteth not the complaint of the poore

Haue mercy vpon me(O Lord)consider the trouble which I suffer of them that hate me,thou that lyftest me vp from the gates of death.

That I may shew al thy praises within the portes of ỹ daughter of siõ:I wil reioyce in thy saluatiõ.

The Heathen are sunken downe in the pitte that they made:in the same nette which they hidde priuily is their own foote taken.

The lord is knowen to execute iudgement:the vngodly is trapped in the worke of his owne handes.

The wicked shalbe turned vnto hel:and al the people that forget God.

For the poore shal not be alway forgotten: the patiente abidinge of the meke,shal not perishe for euer.

Vp lord and let no man haue the vpperhande: let the heathen be iudged in thy syghte.

Put them in feare(O Lorde:) that the Heathen may knowe themselfes to be but men.

Vtquid domine. Psalm.x.

WHy standest thou so far of,(O Lord:) and hidest thy face in the nedeful time of trouble:

The vngodly for his owne lust doeth persecute the poore:let them be taken in the crafty wilinesse that they haue ymagined.

For the vngodly hath made boaste of his owne hear-

heartes desyre: and speakethe good of the couetous (whome God abhorreth.)

The vngodlye is so proude that he careth not for God: neyther is god in all his thoughtes.

His waies are alway greuous: thy iudgementes farre aboue out of his syght: and therfore defyeth he all his ennemies.

For he hath sayd in his hearte: tusche I shal neuer be cast downe, there shal no harme happen vnto me.

His mouthe is full of cursynge, and disceyte and fraude: vnder his tonge is vngodlynes and vanitie.

He sitteth lurkynge in the theuisshe corners of the stretes & priuily in his lurking dennes doth he murther the innocent, his eies are set agaynst the poore.

For he lyeth wayting secretly: euen as a Lion lurketh he in his denne, that he maye rauisshe the poore.

He dothe rauisshe the poore: when he getteth them into his nette.

He falleth downe and humbleth him selfe: that the congregation of the poore may fall into the hande of hys captaynes.

He hath said in his hearte: tusche, God hath forgotten he hideth away his face, and he wil neuer se it.

Aryse (O Lorde God) and lyft vp thyne hand: forget not the poore.

Wherfore shold the wicked blaspheme god: while he doth say in his heart, tusche thou God carest not for it

Surelye thou hast sene it: for thou beholdest vngodlynesse and wrong.

That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the frendlesse.

Breake thou the power of ỹ vngodly & malicious:

take

take away his vngodlines, and thou shalt find none

The Lorde is kynge for euer and euer: and the Heathen are perished out of the lande.

Lord thou hast heard the desyre of the poore: thou preparest theyr heart, and thine eare harkned therto.

To healpe the fatherlesse and poore vnto their right: that the man of the earthe be no more exalted agaynst them.

In domino confido. psalm. xi.

IN the Lorde put I my truste: howe saye ye then to my soule, that she shoulde flye as a byrde vnto the hyll.

For lo, the vngodly bend their bow: & make redy their arrowes within the quiuer, that they may priuily shoote at them, whiche are true of heart.

For the foundations wyll bee caste downe: and what hath the righteous done?

The Lorde is in his holye Temple: the Lordes seate is in heauen.

His eyes consyder the poore: and his eie lydes trieth the children of men.

The LORDE alloweth the righteous: but the vngodlye, and hym that delighteth in wickednesse dooth his soule abhorre.

Upon the vngodly he shal rayne snares, fyre, and brymstone, storme, and tempeste: this shall be their porcion to drinke.

For the righteous Lorde loueth righteousnes: his countenance will beholde the thyng that is iuste.

Saluum me fac domine. Psalm. xii.

Euening praier.

HElpe (me) Lord, for there is not one godly man lefte: for the faithfull are minished from amõg the chyldren of men.

They

They talke of vanitie.euery one with his neygh-
bour:they do but flatter with their lippes and disse
ble in their double heart.

The Lorde shal roote out al disceytfull lippes: and
the tongue that speaketh proude thinges.

Which haue sayd,with our tonge wil we preuaile:
we ar they that ought to speake,who is lord ouer vs:

Now for the comfortles troubles sake of the nedy:
and because of the depe sighing of the poore.

I wil vp(sayeth the Lord:)and wil helpe euery one
from him that swelleth against him,and wil set them
at rest.

The wordes of the lorde are pure wordes:euen as
the siluer,whiche from earth is tried and purified se-
uen times in the fyre.

Thou shalt kepe them(O lord) thou shalt preserue
him from this generation for euer.

The vngodlye walke on euery syde,when they are
exalted:the childzen of men are put to rebuke.

Vsquequo domine. Psalm.xiii.

HOw longe wilt thou forgeat me O Lord,for e-
uer:how long wilt thou hide thy face from me:

How long shal I seke counsayle in my soule
and be so vexed in my hearte:how long shal mine ene
mies triumphe ouer me:

Consydre and heare me,O Lorde my god: lighten
mine eyes,that I slepe not in death.

Lest myne enemy say,I haue preuayled agaynste
him:for yf I be cast downe,they that trouble me will
reioyce at it.

But my trust is in thy mercy,and my heart is toy
ful in thy saluacion.

I wyll syng of the Lorde, because he hath delt so louyngely with me: (yea, I will prayse the name of the Lorde the moste highest.)

Dixit insipiens. Psal. xiiii.

THe foole hath said in his hert: there is no god. They are corrupt, and become abhominable in their doynges: there is not one that doeth good (no not one.)

The Lorde looked downe frome heauen vpon the childzen of men: to see if there were any that wolde vnderstande, and seke after God.

But they are all gone out of the way, they are altogither become abhominable: there is none that doeth good, no not one.

Theyr throte is an open sepulchre, with their tongues they haue deceaued: the poison of aspes is vnder their lyppes.

Theyr mouthe is full of cursyng and bytternesse: theyr feete are swifte to shedde bloude.

Destruction and vnhappynesse is in their waies: and the way of peace haue they not knowen, there is no feare of god before theyr eies.

Haue they no knowledge that they ar al such workers of mischefe: eating vp my people as it wer bread

And cal not vpon the lord: there wer they brought in great feare (euen where no feare was) for God is in the generation of the ryghtuous.

As for you, ye haue made a mocke of the counsell of the poore: because he putteth his trust in the Lord.

Who shal geue saluation vnto Israel out of Sion when the Lorde turneth the captiuitie of his people, then shall Jacob reioyce, and Israell shalbe gladde.

Domine quis habitabit. psalm. xv.

Lorde

LOrde who shall dwelle in thy tabernacle: who shall rest vpon thy holy hylle: Morning prayer.

Euen he that leadeth an vncorrupt lyfe: and doth the thynge whiche is ryght, and speaketh the truthe from his hearte.

He that hath vsed no deceyte in his tongue: nor done euyll to his neighbours, and hath not slandered his neighbours.

He that setteth not by hym selfe, but is lowely in his owne eyes: and maketh muche of theym that feare the lorde.

He that sweareth vnto hys neighbour and disappointeth him not: though it were to his owne hinderaunce.

He that hath not geuen his money vppon vsurye: nor taken rewarde against the innocent.

Who so dothe these thynges: shall neuer fall.

Conserua me domine. Psal. xvi.

PReserue me, O god: for in thee haue I put my truste.

O my soule, thou haste sayd vnto the Lorde: thou art my god, my goodes are nothyng vnto thee.

All my delight are vpon the Sainctes that are in the earthe: and vpon suche as excell in vertue.

But they that runne after an other God: shall haue great trouble.

Their drynke offrynges of bloud wyl not I offer: neither make mẽcion of their names within my lips

The Lorde hymselfe is the porcion of myn inheritaunce and of my cup: thou shalt mayntain my lotte.

The lotte is fallen vnto me in a fayre grounde: yea I haue a goodly heritage.

I will thanke the Lorde for geuyng me warning:

my

my reines also chasten me in the nyght season.

I haue set God alwaies before me: for he is on my right hande, therfore I shal not fall.

Wherfore my heart was glad, and my glory reioyced: my flesche also shal rest in hope.

For why: thou shalt not leaue my soule in hel: neither shalt thou suffre thy holy one to se corruption.

Thou shalt shew me the path of life: in thy presẽce is the fulnes of ioy, & at thy right hand there is pleasure for euermore.

Exaudi domine iustitiam. Psalm. xvii.

HEare the right, O Lord, consider my cõplaint: and hearken vnto my praier that goeth not out of fained lippes.

Let my sentence come foorth from thy presence: & let thine eies loke vpon the thing that is equall.

Thou haste proued and visited mynd hearte in the nyghte season, for thou haste tried me, and shal fynde no wickednes in me: for I am vtterlye purposed that my mouth shall not offend.

Because of mennes workes that are done against the woordes of thy lippes: I haue kepte me from the wayes of the destroyer.

O holde thou vp my goynges in thy pathes: that my foteſteppes slip not.

I haue called vpon thee, O God, for thou shalte heare me: incline thyne eare to me, and herken vnto my woordes.

Shew thy marueilous loning kindnes: thou that art the sauiour of them that trust in the: from such as resiste thy right hande.

Kepe me as the apple of an eye: hide me vnder the shadowe of thy winges.

From

From the vngodly that trouble me: myne enemies compasse me rounde about, to take awaye my soule.

They are inclosed in their owne fatte: and theyr mouthe speaketh proude thynges.

They lye waytyng in our way on euery syde: turnyng their eyes downe to the grounde.

Lyke as a lyon that is gredy of his pray: and as it were a lyons whelpe lurkyng in secrete places.

Up Lorde, disappoynt hym and cast hym downe: delyuer my soule from the vngodlye, whyche is a swoorde of thyne.

From the menne of thy hande, O Lorde, from the men I saye, and from the euyll worlde: whiche haue theyr porcion in this lyfe, whose bealyes thou fyllest with thy hydde treasure.

They haue chyldren at theyr desyre: and leaue the rest of theyr substance for theyr babes.

But as for me, I wyll beeholde thy presence in ryghte ousnesse: and when I awake vp after thy likenes, I shall be satisfied with it.

Diligam te domine. Psalm. xviii.

I Wyll loue thee, O Lord, my strength, the lord is my stony rocke, and my defence, my sauiour, my God: and my myght, in whom I wil trust: my buckeler, the horne also of my saluation, and my refuge.

I wyll call vpon the Lorde whiche is worthy to be praised: so shall I be safe from myne enemies.

The sorowes of death compassed me: and the ouerflowynges of vngodlynesse made me afrayde.

The paynes of hell came aboute me: the snares of deathe ouertoke me.

In my trouble wyll I call vppon the Lorde: and

complayne vnto my God.

So shall he heare my voyce out of his (holy) temple: and my complaynt shal come before hym, it shal enter euen into his eares.

The earth trembled and quaked: the very foundations also of the hylles shoke, and were remoued, because he was wroth.

There went a smoke out of his presence: & a cõsumig fire out of his mouth, so ẏ coles wer kindled at it

He bowed the heauens also and came downe: and it was darke vnder his feete.

He roade vpon the Cherubins and dydde flye: he came flyeng vpon the wynges of the wynde.

He made darkenes his secrete place: his pauilyon round about hym with darke water and t hicke cloudes to couer hym.

At the brightnesse of his presence, his cloudes remoued: hayle stones, and coles of fyre.

The Lorde also thundred out of heauen; and the highest gaue his thunder, haile stones & coles of fire.

He sent out his arrowes and scattered them: he caste forth lyghtnynges, and destroyed them.

The springes of waters wer sene: & the foundatiõs of the round world wer discouered at thy chiding, O Lord, at the blastyng of the breth of thy displeasure.

He shall sende downe from the hîghe to fetche me, and shall take me out of many waters.

He shall delyuer me from my strongest enemy: and frõ them which hate me: for they ar to mighty for me

They preuented me in the day of my trouble: but the lorde was my vpholder.

He brought me forth also into a place of libertie: he broght me forth, euẽ bicause he had a fauor vnto me.

The

The Lorde shall rewarde me after my righteous dealing: according to the clennes of my handes, shal he recompence me.

Because I haue kepte the wayes of the Lord: and haue not forsaken my god as the wicked doth.

For I haue an eye vnto all his lawes: and will not cast out his commaundements from me.

I was also vncorrupte before hym: and eschewed mine owne wickednesse.

Therfore shal the Lord reward me after my righteous dealing: and according vnto the clennesse of my handes in his eie sight.

With the holy thou shalt be holye: and with a perfect man thou shalt be perfect.

With the cleane, thou shalt be cleane: and with the froward thou shalt learne frowardnes.

For thou shalt saue the people that ar in aduersity: and shalt bring down the high lokes of the proude.

Thou also shalt lyght my Candle: the lord my god shal make my darkenes to be light.

For in the shal I discomfort an host of menne: and with the helpe of my god, I shall leape ouer the wall.

The way of God is an vndefiled waie, the worde of the lord also is tried in the fire: he is the defender of al them that put their trust in him.

For who is god but the Lorde: or who hathe anye strength, except our God:

It is god that girdeth me with strength of warre: and maketh my way perfect.

He maketh my fete like hartes fete: and setteth me vp on high.

He teacheth my handes to fight: and mine armes shal breake euen a bow of stele.

Thou haste geuen me the defence of thy saluation: thy ryght hande also shal hold me vp, and thy louing correction shal make me great.

Thou shalte make roume inough vnder me for to goe: that my fote steppes shal not slyde.

I wil folow vpon mine enemies and ouertake thē: neither wil I turne agayne, til I haue destroied thē.

I wil smite thē, that they shal not be able to stand: but fal vnder my feete.

Thou hast girded me with strength vnto the battaile: thou shalt throw downe mine enemyes vnder me.

Thou hast made mine enemies also to turne their backes vpon me: and I shal destroy thē that hate me

They shal cry, but there shalbe none to help them: yea, euen vnto the Lord, shal they cry, but he shal not heare them.

I wil beate them as small as the duste before the wind: I wil cast them out, as the clay in the streetes.

Thou shalte delyuer me from the strivinges of the people: and thou shalt make me the head of the hethē.

A people whom I haue not knowen: shal serue me

Assone as they heare of me, they shal obey me: but the straunge children shal dissemble with me.

The straunge children shall faile: and be afrayed out of their prisons.

The lord lyueth: and blessed be my strong helper, and praised be the god of my saluacion.

Euen the God whiche seeth that I be auenged: & subdueth the people vnto me.

It is he that delyuereth me from my (cruell) enemies, and setteth me vp aboue min aduersaries: thou shalt rid me from the wicked man.

For

For this cause I wil gene thankes vnto the: O lorde emong the gentils: and sing prayses vnto thy name.

Greate prosperitye geueth he vnto his kinge: and sheweth louing kindnes vnto Dauid his annointed, and vnto his sede for euermore.

Celi enarrant gloriam dei. Psal. xix.

THe heuens declare the glory of god: and the firmament sheweth his handy worke. Morning prayer.

One day telleth another: and one night certifieth another.

Ther is neither speche nor language: but their voices are heard emonge them.

Their sounde is gone out into al landes: and their wordes into thendes of the world.

In them hath he set a tabernacle for the sunne: which she cometh forthe as a bridegrome out of his chamber, and reioyceth as a gyaunt to runne his course.

It goeth out from the vttermost part of the heauē, and runneth about vnto the end of it again: and ther is nothing hid from the heate therof.

The law of the lord is an vndefiled law, conuerting the soule: the testimony of the lorde is sure, and geueth wisedome vnto the people.

The statutes of the Lord are right, and reioyce the hert: the commaundement of the Lorde is pure and geueth light vnto the eyes.

The feare of the Lord is cleane, and endureth for euer: the iudgementes of the lord is true, and righteous altogether.

More to be desired ar they then gold, yea, thē much fine gold: sweter also then hony and the hony combe.

Moreouer by them is thy seruaunt taught: and in keping of them ther is great reward.

Who can tell howe oft he offendeth: O clense thou me from my secrete faultes.

Kepe thy seruant also from presumpteous sinnes, lest they geat dominion ouer me: so shal I be vndefiled, and innocent from the great offence.

Let the wordes of my mouthe, and the meditacion of my heart: be (alway) acceptable in thy sight.

O Lord: my strength and my redemer.

Exaudiat te dominus. Psal. xx.

THe Lorde heare thee in the daye of trouble: the name of the god of Jacob defende the.

Send thee helpe from the Sanctuary: and strength thee out of Sion.

Remẽber al thy offrings: & accept thy brent sacrifice.

Graũt the thy hertes desire: & fulfil all thy mynd.

We will reioyce in thy saluation, and triumphe in the name of the Lorde our God: the Lord performe all thy peticions.

Now knowe I that the Lord helpeth his annoynted, and will heare him from his holye heauen. Euen with the wholesome strength of his right hande.

Some put their trust in charets, & some in horses: but we wil remember the name of the Lord our God.

They are brought down and fallen: but we are risen, and stande vpright.

Saue Lorde, and heare vs, O kynge of heauen: when we call (vpon the.)

Domine in virtute tua. Psalm. xxi.

THe kyng shal reioyce in thy strength O Lorde: exceedyng glad shall he be of thy saluation.

Thou haste geuen hym his hertes desire: and haste not denyed hym the request of his lyppes.

For thou shalt preuente him with the blessynges of

goodnes

goodnes: & shalt set a crown of pure gold vpō his hed
He asked life of the, and thou gauest him a long life:
euen for euer and euer.
His honoure is greate in thy saluacion: glorye and
great worshipp shalt thou lay vpon him.
For thou shalte geue him euerlastynge felicitie: and
make hym glad with the ioy of thy countenance.
And why? Because the king putteth his trust in the
lord: & in ỳ mercy of ỳ most highest, he shal not miscary
All thyne enemies shall fele thy hande: thy righte
hande shal find out them that hate the.
Thou shalte make them lyke a fyery ouen in tyme
of thy wrath: the lord shal destroy them in his displea
sure, and the fire shal consume them.
Their fruite shalt thou roote out of the earthe: and
their sede from among the chyldren of men.
For they intended mischiefe against the: and imagi-
ned suche a denice, as they are not hable to perfourme
Therfore shalt thou put thē to flight: & the stringes
of thy bow shalt thou make redy against ỳ face of thē.
Be thou exalted Lorde, in thyne owne strength: so
will we syng and prayse thy power.

Deus Deus meus. Psalm. xxiii.

My god, my god (loke vpon me:) why hast thou forsaken me, and art so farre from my health, and from the wordes of my complaint? Euenyng prayer.
O my god I crye in the daye time, but thou hearest not: and in the night season also I take no rest.
And thou continuest holy: O thou worshipp of israel
Our fathers hoped in thee, they trusted in thee: and thou diddest deliuer them.
They called vpon the, and wer holpē: they put their trust in the, aud were not confounded.

But as for me, I am a worme and no man: a very scorne of men, and the outcaste of the people.

All they that see me, laughe me to scorne: they shoote out their lippes, and shake the head, saying.

He trusted in God that he woulde delyuer hym: let him deliuer him, yf he wil haue him.

But thou arte he that toke me oute of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers brestes.

I haue bene left vnto the euer sence I was borne: thou art my God euen from my mothers wombe.

O go not from me, for trouble is hard at hand: and there is none to helpe me.

Many oxen are come about me: fat bulles of Basan close me in on every side.

They gape vpon me with their mouthes: as it were a raumping and roaring lyon.

I am poured out like water, and al my bones ar out of ioynt: my heart also in the middes of my body, is euen like melting ware.

My strength is dried vp like a potsherde, and my tongue cleueth to my gummes: and thou shalt bringe me into the dust of death.

For (manye) dogges are come aboute me: and the counsel of the wicked layeth siege against me.

They pear[illegible] my handes and my fete, I may tel al my bones, they stand staring and loking vpon me.

They parte my garmentes amonge them: and cast lottes vpon my vesture.

But be not thou farre from me O Lorde: thou arte my succour, haste thee to helpe me.

Delyuer my soule from the swoorde: my derlynge from the power of the dogge.

Saue

Saue me from the Lyons mouth: thou hast heard me also from amonge the hornes of Unicornes.

I wyll declare thy name vnto my brethren: in the myddes of the congregation wyll I praise thee.

O prayse the lord ye that feare him: magnifie him al ye of ỹ sede of Jacob, & fear him al ye sede of Israel

For he hath not despised nor abhorred the lowe estate of the poore: he hath not hyd his face frome him, but when he called vnto hym, he hearde hym.

My praise is of thee in the great congregation: my vowes wil I perform in the sight of thē that fear him

The poore shal eate & be satisfied: thei that seke after the lorde shal praise him, your hert shal lyue for euer.

All the endes of the worlde shall remembre themselues, and be tourned vnto the Lord: and all the kinredes of the nations shall worship before hym.

For the kyngdome is the Lordes: and he is the gouernour among the people.

All such as be fat vpon erth: haue eaten & worshipped.

All they that go doune into the dust, shall knele before hym: and no man hath quickned his owne soule.

My sede shall serue hym: they shalbe counted vnto the Lorde for a generacion.

They shal come, and the heauens shall declare his righteousnes: vnto a people that shalbe borne whom the Lorde hath made.

Dominus regit me. Psalm. xxiii.

THe Lord is my shepeherde: therfore can I lacke nothynge.

He shall feede me in a greene pasture: and leade me forth beside the waters of comforte.

He shall conuert my soule: and bryng me forth in the pathes of rightousnes for his names sake.

He

yea, though I walke through the valey of the shadowe of deathe: I wyll feare no euil, for thou art with me, thy rodde and thy staffe comfort me.

Thou shalt prepare a table before me, against them that trouble me: thou haste annoynted my heade with Oyle, and my cup shalbe full.

But (thy) louing kindnesse and mercy shal folowe me all the daies of my life: and I will dwel in the house of the lorde for euer.

Domini est terra. Psalm. xxiiii.

Morning prayer.

THE yearth is the Lordes, and all therin is: the compasse of the world, and they that dwel therin

For he hath founded it vpon the Seas: and prepared it vpon the floudes.

Who shal ascend into the hil of the lorde: or who shal rise vp in his holy place:

Euen he that hath cleane handes, and a pure hart, and that hath not lyft vp his minde vnto vanitye, nor sworne to deceiue his neighbour.

He shall receyue the blessyng from the Lorde, and righteousnes from the God of his saluation.

This is the generation of them that seke hym: euen of them that seke thy face O Jacob.

Lifte vp your heades, O ye gates: & be ye lift vp ye euerlasting doores, & the kyng of glory shall come in.

Who is the kyng of glory: it is the lorde strong and myghty, euen the lord mighty in battayle.

Lifte vp youre heades (O ye gates:) and bee ye lyfte vp ye euerlastyng doores, and the kynge of glorye shall come in.

Who is the kynge of glory: euen the Lord of hostes, he is the kyng of glorye.

Ad te domine. Psalm. xxv.

Vnto

Vnto thee (O Lorde) will I lifte vp my soule, my god, I haue put my trust in thee: O lette me not be confounded, neyther let myne ennemies triumphe ouer me.

For al they ỹ hope in the shal not be ashamed: but suche as trãsgresse without a cause, shalbe put to cõfusiõ

Shew me thy waies, O lord: & teach me thy pathes.

Leade me foorthe in thy truthe, and learne me, for thou arte the god of my saluation: in thee hath bene my hope all the day longe.

Call to remembrance (O Lord) thy tender mercies: and thy louyng kindnes, whiche hath ben euer of old.

Oh remembre not the synnes and offences of my youth: but accordyng to thy mercy thynke thou vpon me (O Lorde) for thy goodnesse.

Gracious and righteous is the lorde: therfore wyl he teache synners in the way.

Them that be meke shall he guide in iudgement: and suche as be gentill, them shall he learne his way.

All the pathes of the lord are mercy and trueth: vnto suche as kepe his couenaunt and his testimonies.

For thy names sake, O Lord: be merciful vnto my sinne, for it is great.

What man is he that feareth the lord: him shall he teache in the way that he shal chose.

His soule shal dwel at ease: and his sede shal inherite the land.

The secretes of the lord are among them that feare him: and he wil shew them his couenaunte.

Myne eies are euer loking vnto the lord: for he shal plucke my fete out of the nette.

Turne the vnto me: and haue mercy vpon me: for I am desolate and in misery.

The

The sorowes of my hearte are enlarged: O bryng thou me out of my troubles.

Looke vpon myne aduersitie and mysery: and forgeue me all my synne.

Consyder myne enemies how many they are: and they beare a tyrannous hate against me.

O kepe my soule and delyuer me: lette me not bee confounded, for I haue put my truste in thee.

Let perfectnes and righteous dealyng waite vpon me: for my hope hath ben in thee.

Delyuer Israell, O God: out of all his troubles.

Iudica me domine. Psalm. xxvi.

BE thou my iudge (O Lord) for I haue walked innocently: therfore my truste hath bene also in the Lord, therfore shall I not fall.

Examyne me, O Lord, and proue me: try oute my raines and my heart.

For thy louyng kyndnes is euer before myn eies: and I will walke in thy truthe.

I haue not dwelt with vayn persons: neyther will I haue felowshyp with the deceytfull.

I haue hated the congregation of the wicked: and wyll not sytte emonge the vngodly.

I will washe my handes in innocency, O Lorde: and so wyll I goe to thyne altare.

That I may shewe the voyce of thankesgeuyng: and tell of all thy wonderous workes.

Lorde, I haue loued the habitation of thy house: and the place where thine honor dwelleth.

O shutte not vp my soule with the sinners: nor my life with the bloudthyrsty.

In whose handes was wickednes: and their right handes are ful of giftes.

But

But as for me, I wil walke innocentlye: O delyuer me, and be merciful vnto me.

My foote standeth right: I wil prayse the Lorde in the congregations.

Dominus illuminati o. Psal. xxvii.

Euening prayer.

THe lord is my light and saluacion, whom then shal I feare: the lord is the strength of my life, of whom then shal I be afrayde:

Whē the wicked (euen myne enemies & my foes) came vppon me to eate vppe my flesshe: they stombled and fel.

Though an host of mē wer laid against me, yet shal not my heart be afraid: and though there rose vp war against me, yet wil I put my trust in him.

One thing haue I desyred of my Lord, whiche I wil require: euē that I may dwel in the house of the Lord al the dayes of my life, to behold the faire beautie of the lord and to visite his temple.

For in the tyme of trouble he shall hide me in his Tabernacle: yea in the secrete place of his dwelling shall he hide me, and set me vpon a rocke of stone.

And now shal he lift vp my head: aboue mine enemies rounde about me.

Therfore wil I offer in his dwelling an oblacion with great gladnes: I wil singe and speake prayses vnto the lord.

Hearken vnto my voice, O Lord, when I cry vnto the: haue mercy vpon me, and heare me.

My heart hath talked of the, seke ye my face: thy face lord wil I seke.

O hide not thou thy face fro me: nor caste thy seruaunte away in displeasure.

Thou hast ben my succour; leaue me not, neyther forsake

forsake me, O God of my saluation.

When my father and my mother forsake me: the lord taketh me vp.

Teach me thy way, O lord: and lead me the right way, because of myne enemies.

Deliuer me not ouer into the wil of myne aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

I shoulde vtterlye haue fainted: but that I beleue verely to see the goodnes of the lord in the lande of the liuynge.

O tary þ the Lordes laisure: be strong and he shall comfort thine heart, and put thy trust in the lord

Ad te domine clamabo. Psal. xxix.

UNto the wil I cry, O lord my strength: thinke no scorne of me, lest if thou make þ as though thou hearest not, I become like them that goe down into the pitte.

Heare the voice of my humble peticions when I cry vnto the: when I hold vp my handes toward the mercy seate of thy holy Temple.

O plucke me not awaye (neyther destroy me) with the vngodly and wicked doers: whiche speake frendely to their neighbours, but imagin mischiefe in theyr hearte s.

Reward them accordinge to their dedes: and according to the wickednesse of their own inuentions.

Recompence them after the woorke of their handes pay them that they haue deserued.

For they regard not in their minde the workes of the Lorde, nor the operation of his handes: therfore shal he breake them downe, and not builde them vp.

Praised be the lorde, for he hath hearde the voyce of

of my humble peticions.

The lord is my strength and my shielde, my heart hath trusted in hym: and I am holpen, therefore my hart danceth for ioy, and in my song I wil praise him

The lord is their strength: and he is the wholsom defence of his annointed.

O saue thy people, and geue thy blessing vnto thine inheritance: fede them and set them vp for euer.

Afferte domino. psal. xxix.

BRing vnto the Lorde: O ye mightye (bryng young Rammes vnto the Lord:) ascribe vnto the Lord, worshipp and strength.

Geue the lorde the honour due vnto hys name: worshipp the lord with holy worshipp.

It is the lord that commaundeth the waters: it is the glorious God that maketh the thunder

It is the Lord that ruleth the sea, the voyce of the Lorde is mighty in operation: the voyce of the Lord is a glorious voice.

The voyce of the Lord breaketh the Cedre trees: yea, the lord breaketh the Cedres of Libanus.

He made them also to skyp lyke a calfe: Libanus also and Syrion like a young vnicorne.

The voyce of the lord deuideth the flames of fire: the voyce of the Lorde shaketh the wildernes, yea the lord shaketh the wildernes of Cades.

The voice of the Lord maketh the Hindes to bring furth yong, and discouereth the thicke bushes: in his Temple doth euery man speake of his honour.

The Lord sitteth aboue the water floud: and the lord remayneth a king for euer.

The Lord geueth strength vnto hys people: the Lorde shal geue his people the blessing of peace.

Exal-

Morning prayer.

I Will magnifie the O Lord, for thou hast set me vppe: and not made my foes triumphe ouer me.

O Lorde my God, I cryed vnto the: and thou hast healed me.

Thou lord hast brought my soule out of hel: thou hast kept my lyfe from them that go down to the pit.

Sing prayses vnto the lord (O ye Saintes of his:) and geue thankes vnto him, for a remembraunce of his holines.

For his wrathe endureth but the twynklynge of an eye, and in his pleasure is life: heauines may endure for a night, but ioy cometh in the morning.

And in my prosperitie I sayd, I shal neuer be remoued: thou Lorde of thy goodnes haddest made my hil so strong.

Thou diddest turne thy face (fro me:) and I was troubled.

Then cryed I vnto the O lorde: and gat me vnto my lorde right humbly.

What profite is there in my bloude: when I go downe to the pitte.

Shal the dust geue thankes vnto the: or shal it declare thy truthe?

Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

Thou hast turned my heauines to ioy: thou hast put of my sackcloth, and girded me with gladnesse.

Therefore shall euerye good man synge of thy praise without ceasyng: O my god I wil geue thankes vnto the for euer.

In te Domine speraui. xxxi.

IN ỹ, O lord, haue I put my trust: let me neuer be put to cõfusiõ, deliuer me in thy rightousnes Bowe downe thine eare to me: make hast to deliuer me.

And be thou my strong rocke, and house of defence: that thou mayest saue me.

For thou art my strong rocke and my castel: be thou so my guide, and leade me for thy names sake.

Draw me out of the nette, that they haue layed priuely for me: For thou art my strength.

Into thy handes I commende my spirit: for thou hast redemed me O lord: thou god of trueth.

I haue hated them that hold of superstitious vanities: and my trust hath ben in the lord.

I wil be gladde and reioyce in thy mercy: for thou hast considered my trouble, and hast knowē my soule in aduersitie.

Thou hast not shut me vp into ỹ hand of the enemy but hast set my fete in a large roume.

Haue mercy vpon me O lord, for I am in trouble: and mine eie is consumed for very heauines, euen my soule and my body.

For my lyfe is waxen olde with heuines: and my yeres with mourning.

My strength fayleth me because of min iniquitie: and my bones are corrupt.

I becam a reprofe among al mine enemies, but specially amõg my neighbors: and they of mine acquaintance were afraied of me, and they that did se me without, conueighed themselues fro me.

I am cleane forgotten, as a dead man out of mynd: I am become lyke a broken vessel.

For I haue heard the blasphemy of the multitude: ✠

feare is on euery side, whyle they conspire together a gainst me, and take their coũsel to take away my life.

But my hope hath ben in the, O Lord: I haue said thou art my God.

My time is in thy hand: delyuer me from the hand of mine enemyes: and from them that persecute me.

Shew thy seruaunte the lyght of thy countenaunce: and saue me for thy mercies sake.

Let me not be confounded, O Lord, for I haue called vpon the: let the vngodly be put to confusion, and be put to silence in the graue.

Let the lying lippes be put to silence: which cruelly disdaynfullye, and despitefullye, speake agaynste the righteous.

O how plentiful is thy goodnes which thou hast layed vp, for them that feare thee: and that thou haste prepared for them that put their trust in the, euen before the sonnes of men.

Thou shalt hide them priuely by thyne owne presence, from the prouokinge of al men: thou shalt kepe thē secretly in thy tabernacle, frō the strife of tongues.

Thankes be to the lord: for he hath shewed me marueilous great kyndnes in a strong citie.

And when I made hast I said: I am cast out of the sight of thyne eyes.

Neuertheles thou hardest the voyce of my prayer: when I cryed vnto the.

O loue the Lord, al ye hys sainctes: for the Lord preserueth them that are faithful, and plenteously rewardeth the proude doer.

Be strong and he shal stablish your hert: al ye that putte your trust in the lord.

Beati quorum. Psalm. xxxii.

Blessed

BLessed is he, whose vnrighteousnes is forgeuen: and whose sinne is couered. Euening prayer.

Blessed is the mã vnto whõ the lord imputeth no sin: & in whose spirit ther is no guyle.

For while I held my tong, my bones consumed away, through my dayly complaining.

For thy hand is heauy vpon me day and night: and my moisture is lyke the drouth in the Sommer.

I wil knowledge my sinne vnto the: and mine vnrighteousnesse haue I not hyd.

I sayd, I will confesse my sinnes vnto the Lorde: and so thou forgauest the wickednesse of my sinne.

For this shall euery one ỳ is godly, make his praier vnto the: in a tyme when thou mayst be found, but in the great water flusdes they shal not come nigh him.

Thou arte a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me round about with songes of deliueraunce.

I wil enforme the, and teach the in the way wherin thou shalt go: and I wil guide the with mine eye.

Be ye not lyke horse and mule, whych haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fal vpon the.

Great plages remain for ỳ vngodli: but whoso putteth his trust in ỳ lord, mercy embraceth him on euery side.

Be glade, O ye righteous and reioyce in the lorde: and be ioyfull ye that are true of heart.

Exultate iusti in domino. Psalm, xxxiii.

REioyce in the lord, O ye righteous: for it becometh well the iust to be thankfull.

Praise the lord with harpe: syng psalmes vnto hym with the lute and instrument of ten stryngs.

Syng vnto the lorde a newe songe: synge prayses

iustly (vnto him) with a good corage.

For the worde of the Lord is true: and al his worke are faythful.

He loueth righteousnes and iudgement: the earth is ful of the goodnesse of the lord.

By the word of the lord wer the heauens made: and al the hostes of them by the breath of his mouth.

He gathereth the waters of the sea together as it wer vpon an heape: and laieth vp the depe as in a treasure house.

Let al the earth feare the lord: stand in awe of him al ye that dwel in the worlde.

For he spake and it was done: he commaunded, and it stode fast.

The lord bringeth the counsaile of the heathen to naught: and maketh the deuises of the people to be of none effect (and casteth out the counsailes of princes.)

The counsaill of the lord shal indure for euer: and ỹ thoughtes of his heart from generation to generatiõ

Blessed are the people whose god is the worde Jehouah: and blessed are the folke that haue chosen hym to be their inheritaunce.

The lorde loked downe from heauen, and beheld al the children of mẽ: from the habitation of his dwelling he considereth al them that dwel in the earth.

He fashioned all the hertes of them: and vnderstandeth all their workes.

There is no kinge that can be saued by the multitude of an host: neither is any mighty man deliuered by much strength.

A horse is compted but a vayne thynge to saue a mã: nether shal he deliuer any mã bi his great strẽgth

Beholde the ye of the lord is vpon them that feare him

him:and vpon them that put their trust in his mercy.

To deliuer their soules from death:and to fede the in time of dearth.

Our soule hath pacientlye taryed for the lord:for he is our help,and our shield.

For our heart shal reioyce in him:because we haue hoped in his holy name.

Let thy mercifull kindnesse(O Lorde)be vpon vs; like as we haue put our trust in the.

Benedicam dominum.psal.xxxiiii.

I Wyll alway geue thankes vnto the Lord: hys prayse shal euer be in my mouth.

My soule shal make her bost in the Lord: the humble shal heare therof and be glad.

O prayse the Lord with me:and let vs magnify his name together.

I sought the lord,and he heard me:yea, he deliuerme out of al my feare.

They had an eye vnto him,and wer lightned: and their faces wer not ashamed.

Loe the poore cryeth,and the Lorde heareth hym: yea,and saueth him out of al his troubles.

The Aungel of the Lord tarieth round about them that feare him: and deliuereth them.

O tast and se how gracious the Lord is: blessed is man that trusteth in him.

O feare the Lorde, ye that be his sainctes:for they that feare him,lacke nothing.

The lyons doe lacke, and suffer hunger:but they whiche seke the Lorde:shal want no maner of thinge that is good.

Come ye children,and hearken vnto me:I wyll teache you the feare of the Lord.

What man is he that lusteth to liue, and would fain se good dayes: kepe thy tongue from euil, and thy lyppes that they speake no guyle.

Eschewe euil and doe good: seke peace and ensue it.

The eyes of the Lorde are ouer the righteous: and his eares are open vnto their prayers.

The countenaunce of the Lorde is againste them that doe euil: to roote out the remembraunce of them from of the earth.

The righteous cry and the lord heareth them: and deliuereth them out of all their troubles.

The lorde is nigh vnto them that are of a contryte heart: and wil saue such as be of an humble spirite.

Great are the troubles of the righteous: but the lord deliuereth him out of al.

He kepeth al his bones: so that not one of them is broken.

But misfortune shall slaye the vngodlye: and they that hate the righteous, shalbe desolate.

The Lord deliuereth the soules of hys seruauntes: and al they that put their trust in hym, shal not be destitute.

Iudica domine nocentes. Psalm. xxxv.

Mornyng prayer.

PLeade thou my cause O Lorde, with them that striue with me: and fight thou against thē that fight agaynst me.

Lay hand vpon the shielde and buckeler: and stand vp to helpe me.

Bring forth the speare, and stoppe the way against them that persecute me: saye vnto my soule, I am thy saluacion.

Let them be confounded and put to shame that seke after my soule: let them be turned backe, and brought

to

to confusion, that ymagine mischiefe for me.

Let them be as the dust before the winde: and the aungel of the Lord scattering them.

Let their way be darke and slippery, and let the Angel of the Lord persecute them.

For they haue pryuily layde theyr nette to destroye me without a cause: yea, euen without a cause haue they made a pit for my soule.

Let a sodayn destruccion come vpon hym vnwares, & his net that he hath layd pryuily catche himself: that he may fal into his owne mischiefe.

And my soule be ioyful in the Lorde: it shal reioyce in his saluacion.

And my bones shal say, Lord, who is like vnto the: which deliuerest the poore from him that is to strong for him: yea, the poze and him that is in miserye, from him that spoileth him.

False witnes didde rise vp: they layd to my charge thinges that I know not.

They rewarded me euil for good: to the great dyscomfort of my soule.

Neuertheless, when they wer sicke I put on sackecloth and humbled my soule with fasting: & my praier shal turne into mine owne bosome.

I behaued my self, as though it had ben my frend or my brother: I went heuely, as one that mourneth for his mother.

But in mine aduersitie they reioysed and gathered them together: yea, the verye abiectes came together agaynste me vnawares, makyng mowes at me, and ceassed not.

With the flaterers wer buſy mockers: which gnashed vpon me wth their teeth.

Lord how long wilt thou loke vpon this: O deliuer my soule from the calamities which they bring on me and my darling from the lions.

So wil I geue thankes in the great congregation: I wil prayse the among much people.

O lette not them that are mine enemies triumph ouer me vngodlye: neither let them winke with theyr eies that hate me without cause.

And why? theyr commoninge is not for peace: but they ymagine deceitful wordes against them that are quiet in the land.

They gaped on me with their mouthes, and sayd: fye on the, fye on the, we saw it with our eyes.

This thou hast seue, O lord, holde not thy tongue then, go not farre fro me, O lorde.

Awake and stand to iudge my quarell: Auenge thou my cause my God and my lord.

Judge me, O lord my God, according vnto thy righteousnes: and let them not triumphe ouer me.

Let them not saye in theyr heartes, there there, so would we haue it: neither let them say, we haue deuoured hym.

Let them be put to confusion and shame together, reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues against me.

Let them be glad and reioyce that fauour my righteous deling: yea let them say alway, blessed be ỹ lorde which hath pleasure in prosperitie of his seruaunt.

And as for my tongue, it shalbe talking of thy righteousnes: and of thy praise al the day long.

Dixit iniustus. psal. xxxvi.

My heart sheweth me the wickednes of the vngodly: that ther is no feare of God before his eies.

For

For he flattreth himself in his owne sight: vntyll his abhominable sinne be founde out.

The woordes of hys mouth are vnrighteous and ful of deceipt: he hath left of to behaue himself wisely, and to do good.

He ymagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euil.

Thy mercy O Lorde, reacheth vnto the heauen: and thy faithfulnes vnto the cloudes.

Thy righteousnes standeth like the strong mountaines: the iudgementes are like the great depe.

Thou lord shalt saue both mã & beast, how excellẽt is thy mercy O God: and the children of men shal put their trust vnder the shadow of thy winges.

They shalbe satisfied with the plenteousnes of thy house: and thou shalt geue them drink of thy plesures as out of the riuer.

For with the is the wel of life, and in thy light shal we se light.

O continue furth thy louinge kindnes vnto them that know the: and thy righteousnes vnto them that are true of heart.

O let not the foote of pride come agaynste me: and let not the hande of the vngodly cast me downe.

There are they fallen (all) that worke wickednesse: they are cast downe, and shal not be able to stande.

Noli emulari. Psal. xxxvii.

FRet not thy self because of the vngodly: nether be thou enuious agaynst the euyll doers. Cueninge prayer.

For thei shal sone be cut down like the grasse: and be withered euen as the grene hearbe.

Put thou thy truste in the Lord and be doing good:

dwel

dwel in the land, and verely thou shalt be fed.

Delight thou in the Lord: and he shal geue the thy heartes desyre.

Committe thy waye vnto the Lorde, and put thy trust in him: and he shal bring it to passe.

He shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

Hold the stil in the Lord, and abide paciently vpō him: but greue not thy selfe at him, whose waye doth prospere against the man that doth after euyll counsayles.

Leaue of from wrath, and let go displeasure: frette not thy self, els shalt thou be moued to do euyl.

Wicked doers shalbe rooted out: and thei that paciently abyde the Lord, those shal inherite the land.

yet a little whyle, & the vngodly shalbe cleane gon: thou shalt loke after his place, and he shallbe awaye.

But the meke spirited shal possesse the earth: and shalbe refreshed in the multitude of peace.

The vngodly seketh counsaile against the iust: and gnasheth vpon hym with his teeth.

The Lord shal laughe him to scorne: for he hathe sene, that his day is comming.

The vngodly haue drawen oute the sweorde, and haue bended their bowe: to caste downe the poore and nedy, and to slay suche as be of a righte conuersation.

Theyr sweorde shal goe thorowe their owne heart: and their bowe shalbe broken.

A smal thing that the righteous hath: is better thē great riches of the vngodly.

For the armes of the vngodlye shalbe broken: & the Lord vpholdeth the righteous.

The Lord knoweth the dayes of the godly: & their enheri-

enheritaunce shal endure for euer.

They shal not be confounded in the perilous time and in the dayes of dearth they shal haue ynough.

As for the vngodly, they shal perysche, and the enemies of the Lord shal consume as the fatt of lambes: yea, euen as the smoke shal they consume away.

The vngodly borowweth and payeth not againe: but the righteous is mercifnl, and liberal.

Such as be blessed of God, shal possesse the lande: and they that be cursed of him shalbe rooted out

The Lord ordereth a good mans goyng: and maketh his waye acceptable to himselfe.

Though he fal, he shal not be cast away: for the lord vpholdeth him with his hand.

I haue bene yonge, and now am olde: and yet saw I neuer the righteous forsakē, nor his sede begging their bread.

The righteous is euer merciful, and lendeth: and his seede is blessed.

Flye from euil and doo the thing that is good: and dwel for euermore.

For the Lord loueth the thinge that is righte: he forsaketh not his that be godly, but they ar preserued for euer.

(The righteous shalbe punished:) as for the sede of the vngodly, it shalbe rooted out.

The righteous shal inherite the land: and dwel therin for euer.

The mouth of the righteous is exercised in wysedome: and his tongue wilbe talking of iudgement.

The law of his God is in his heart: and hys goynges shal not slide.

The vngodly seeth the righteous, and seketh occasion

casion to slay him.

The Lord wil not leaue him in his hand: nor condemne him when he is iudged.

Hope thou in the Lorde, and kepe his waye, and he shal promote thee: that thou shalte possesse the lande, when the vngodly shal perishe, thou shalte se it.

I my selfe haue seen the vngodly in great power: and flourishing like a grene bay tree.

And I wente by, and loe, he was gone: I sought hym, but his place could no where be founde.

Kepe innocencie, and take hede vnto the thynge that is right: for that shal bringe a man peace at the last.

As for the transgressours, they shal perishe together: and the end of the vngodly is, thei shal be rooted out at the laste.

But the saluacion of the ryghteous cometh of the lord which is also their strēgth in the time of trouble.

And the Lorde shall stande by them: and shal saue them: he shal deliuer them from the vngodly, and shal saue them bētause they put their trust in him.

Domine ne in furore, Psalm. xxxvii.

Morning prayer.

PUt me not to rebuke (O Lord) in thine angre: nether chasten me, in thy heauy displeasure.

For thine arrowes sticke faste in me: and thy hand presseth me sore.

Ther is no healthe in my flesche because of thy displeasure, nether is ther any rest in my bones, by reason of my sinne.

For my wickednesses are gone ouer my head: and are like a sore burthen, to heauy for me to bere.

My woundes stinke and are corrupt: through my foolishnes.

I am brought into so great trouble and misery, that

that I go mourning al the day long.

For my loynes are filled with a sore disease: and there is no whole part in my body.

I am feble and sore smitten: I haue roared for the very disquietnesse of my heart.

Lord thou knowest al my desyre: and my groning is not hydde from the.

My heart panteth, my strength hath fayled me: and the light of myne eies is gone from me.

My louers and my neyghbours did stand loking vpon my trouble: and my kinsmen stode a farre of.

They also that sought after my lyfe, laid snares for me: and they that went about to do me euill, talked of wickednes, and ymagined deceyte, al the daye longe.

As for me, I was lyke a deafe man and heard not: and as one that is dombe, whiche doth not open hys mouth.

I became euen as a man that heareth not: and in whose mouth are no reproues.

For in the, O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.

I haue required, that they (euen myne enemies) should not triumphe ouer me: for when my foote slipt, they reioyced greatly against me.

And I truly am set in the plage: and my heauines is euer in my syghte.

For I wyl confesse my wickednesse: and be sory for my synne.

But myne enemies liue, and are mighty: and they that hate me wrongefully, are manye in numbre.

They also that reward euyl for good, are against me: because I folow the thing that good is.

Forsake me not (O Lord my God) be not thou far

fro

fro me.

Haste thee to helpe me: O Lorde (God) my saluatiō.

Dixi custodiam vias. Psalm. xxxxi.

I Sayde, I wyll take hede to my waies: that I offende not in my tongue.

I wyll kepe my mouthe (as it were with a bridle:) whyle the vngodly is in my syghte.

I helde my tongue, and spake nothyng: I kepte silence euen from good wordes, but it was payne and griefe to me.

My heart was hotte within me, and whyle I was thus musyng: the fyre kyndeled, and (at the laste) I spake with my tongue.

Lorde, lette me knowe myne ende, and the numbre of my dayes: that I maye be certified howe longe I haue to lyue.

Beholde, thou haste made my dayes as it were a spanne longe: and myne age is euen as nothynge in respecte of thee, and verely euery man lyuyng is all together vanitie.

For man walketh in a vayne shadow, and disquieteth hym selfe in vayn: he heapeth vp rychesse, and can not tell who shall gather them.

And now Lorde, what is my hope? truely my hope is euen in thee.

Delyuer me from all myne offences: and make me not a rebuke vnto the foolyshe.

I became dombe, and opened not my mouth: for it was thy dooynge.

Take thy plague away from me: I am euen consumed by the meanes of thy heauy hande.

When thou with rebukes dost chasten man for syn: thou makest his beautie to consume awaye, like as it

were

were a moathe freattyng a garment: euery man ther
fore is but vanitie.

Heare my prayer, O Lorde, and with thyne eares
consyder my callyng: hold not thy peace at my teares.

For I am a straunger wyth the, and a soiourner:
as al my fathers were.

Oh spare me a litle, that I may recouer my strēgth:
before I go hence, and be no more seen.

Expectatus expectaui Psalm. xl.

I Wayted pacientlye for the Lorde: and he enclined
vnto me, and heard my callyng.

He brought me also out of the horrible pitte
out of the myre and clay: and sette my feete vpon the
rocke, and ordered my goynges.

And he hath put a newe songe in my mouthe: euen
a thankes geuyng vnto our God.

Many shal se it, and feare: and shal put their trust
in the Lord.

Blessed is the man that hath sette his hope in the
Lorde: and turned not vnto the proude, and to suche
as go about with lyes.

O lorde my God, great ar thy wonderous workes,
whiche thou haste done: lyke as be also thy thoughtes
whyche are to vs warde, and yet there is no man
that ordreth them vnto the.

yf I would declare them, and speake of them: they
should be mo than I am able to expresse.

Sacrifice and meate offering thou wouldeste not
haue: but myne eares hast thou opened.

Burnt offerinages, and sacrifice for sinne, hast thou
not required: then said I, lo, I come.

In the volume of the boke it is writte of me, that
I shoulde fulfyl thy wyl, O my God: I am contente

to

to do it, yea, thy law is within my heart.

I haue declared thy righteousnesse in the great congregation: loe, I wyl not refrayne my lyppes, O lord and that thou knowest.

I haue not hid thy righteousnes within my hert: my talking hath ben of thy trueth and of thy saluacio

I haue not kept backe thy louing mercy and truth: from the great congregation.

Withdraw not thou thy mercy fro me O Lord: let thy louing kindnes and thy truth alway preserue me

For innumerable troubles are come about me, my sinnes haue taken such hold vpon me, that I am not able to loke vp: yea, they are moe in numbre then the heares of my head, and my heart hath fayled me.

O Lord let it be thy pleasure to deliuer me: make hast (O Lorde) to helpe me.

Let them be ashamed and confounded together that seke after my soule to destroy it: let them be driue backwarde and put to rebuke that wishe me euil.

Let them bee desolate and rewarded with shame that say vnto me: fye vpon the, fye vpon the.

Let al those that seke the, be ioyful and glad in the: and let such as loue thy saluation say alway, the lord be praysed.

As for me, I am poore and nedy: but the Lorde careth for me.

Thou art my helper and redemer: make no longe tarying (O my God.)

Beatus qui intelligit. Psal. xli.

Euening prayer.

BLessed is he that considereth the poore & nedy: the Lord shal deliuer him in the tyme of trouble.

The Lord preserue him and kepe him a-

lyue

lyue, that he maye be blessed vpon earthe: and deliuer not thou him into the wil of his enemies.

The Lorde comforte him, when he lyeth sicke vpon his bed: make thou al his bed in his sickenes.

I sayd, Lord be merciful vnto me: heale my soule, for I haue sinned against the.

Myne enemies speake euil of me: when shal he dye and his name perishe?

And if he come to se me, he speketh vanity: and his heart conceyueth falsehode within him self, and when he commeth foorth, he telleth it.

All mine enemies whisper together against me: euen against me do they ymagine this euil.

Let the sentence of giltynes passe against hym: and nowe that he lyeth, let him ryse vp no more.

yea, euen myne owne familiar frend whom I trusted: (which did also eate of my bread,) hath laid great wayte for me.

But be thou merciful vnto me, O Lorde: raise thou me vp agayne, and I shal reward them.

By this I know thou fauourest me: that myne enemie doth not triumphe agaynst me.

And when I am in health, thou vpholdest me: and shalt set me before thy face for euer.

Blessed be the Lorde God of Israel: worlde without end. Amen.

Quemadmodum. Psal. xlii.

LIke as the harte desyreth the water brookes: so longeth my soule after the, O God.

My soule is a thyrste for god, yea euen for the lyuinge god, when shal I come to appeare before the presence of god?

My teares haue bene my meate day and nyghte:

whyle they daily say vnto me, where is now thy god?

Now when I thynke therupon, I poure oute my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

In the voyce of praise and thanks geuyng: among suche as kepe holy daye.

Why art thou so full of heuynes, O my soule: and why arte thou so vnquiete within me?

Put thy trust in God: for I wil yet geue hym thankes, for the helpe of his countenaunce.

My god, my soule is vexed within me: therefore wyll I remember thee, concernyng the lande of Jordane, and the lyttell hyll of Hermon.

One deepe calleth an other, because of the noyse of thy water pypes: al thy waues and stormes are gone ouer me.

The Lorde hath graunted his louyng kyndenesse: on the day tyme and in the nyght season dyd I synge of hym, and made my prayer vnto the God of my life.

I wyll saye vnto the God of my strength, why hast thou forgotten me: why go I thus heuyly, whyle the ennemye oppresseth me?

My bones are smytten asunder as with a swoord: whyle myne ennempes (that trouble me) caste me in the teethe.

Namely whyle they saye dayely vnto me: where is nowe thy God?

Why arte thou so vexed (O my soule: and why art thou so disquieted within me?

O putte thy truste in God: for I wylle yet thank hym, whyche is the helpe of my countenaunce, and my God.

Iudica me deus. Psalm. xlii.

Gene

Geue sentence with me (O god) and defende my cause agaynste the vngodly people: O delyuer me from the deceytfull and wicked man.

For thou arte the god of my strengthe, why haste thou put me from thee: and why go I so heuily, while the ennemy oppresseth me?

Oh sende out thy light and thy truth that they may leade me: and bryng me vnto thy holye hylle, and to thy dwellynge.

And that I may go vnto the aultar of God, euen vnto the god of my ioye and gladnesse: and vpon the harpe will I geue thankes vnto thee (O god) my god.

Why arte thou so heauy, O my soule: and why arte thou so disquieted within me?

O put thy trust in god; for I wyll yet geue hym thankes, whyche is the healpe of my countenaunce, and my god.

Deus auribus nostris. Psalm. xliii.

WE haue hearde with our eares, O god, our fathers haue tolde vs: what thou haste doone in their tyme of olde. Hearing prayer.

Howe thou haste dryuen oute the heathen with thy hande, and planted them in: how thou hast destroied the nations, and caste them out.

For they gatte not the lande in possession through theyr owne swoorde: neyther was it theyr own arme that healped them.

But thy right hande and thyne arme, and the lyght of thy countenaunce: bycause thou haddest a fauour vnto theym.

Thou art my kyng, O god: send helpe vnto Jacob.

Through thee wyll wee ouerthrowe our enemies: and in thy name wyll we treade them vnder that rise

vp against vs.

For I wil not trust in my bow: it is not my sweord that shal helpe me.

But it is thou that sauest vs from our enemie: and puttest them to confusion that hate vs.

We make our boast of god all daye longe: and wyl prayse thy name for euer.

But now thou art farre of, and puttest vs to confusion: and goest not foorth with our armyes.

Thou makest vs to turne our backes vpon our ennemies: so that thei which hate vs, spoile our goodes.

Thou lettest vs be eaten vp like shepe: and hast scattered vs among the Heathen.

Thou sellest thy people for nought: and takeste no money for them.

Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and hadde in derision, of them that are round about vs.

Thou makest vs to be a bywordе among the Heathen: and that the people shake their heades at vs.

My confusion is dayly before me: and the shame of my face hath couered me.

For the voice of the slaunderer and blasphemer: for the enemy and auenger.

And though al this be come vpon vs, yet do we not forgeat thee: nor behaue our selues frowardly in thy couenaunt.

Our heart is not turned backe: nether oure steppes gone out of thy way.

No not when thou hast smitten vs into the place of dragons: and couered vs with the shadowe of death.

If we haue forgotten the name of our God, and holden vp our handes to any straunge God: shal not

God

God search it out: for he knoweth the very secretes of the hearte.

For thy sake also are we killed al the day long: and are counted as shepe to be slayne.

Up lord, why slepest thou: awake and be not absent from vs for euer.

Wherfore hidest thou thy face: and forgettest oure misery and trouble.

For our soule is brought low vnto the dust: our belye cleueth vnto the grounde.

Aryse and helpe vs: and deliuer vs for thy mercye sake.

Eructauit cor meum. Psalm. xlv.

My heart is enditing of a good matter: I speake of the thynges whyche I haue made vnto the kinge.

My tongue is the penne: of a redy writer.

Thou art fairer then the childrē of men: ful of grace are thy lippes, because God hath blessed thee for euer.

Gird the with thy sweorde vpon thy thighe (O thou most mighty:) according to thy worshipp and renowne

God lucke haue thou with thyne honoure: ride on because of the word of trueth, of mekenes, & righteousnes, & thy right hand shal teach thee terrible thinges.

Thy arrowes are very sharpe, and the people shal be subdued vnto the: euen in the middest amonge the kynges enemies.

Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

Thou hast loued righteousnes, and hated iniquity: wherefore God (euen thy God) hath annoynted thee with the oyle of gladnes aboue thy felowes.

All thy garmentes smell of Myrre, Aloes, and

Cassia: oute of the yuory palaces whereby they haue made thee glad.

Kynges daughters wer among thy honorable women: vpon thy right hand dyd stande the Quene in a vesture of gold (wrought about with dyuerse colors.)

Herken (O daughter) and consydre, encline thyne eare: forget also thine own people, & thy fathers house

So shal the kinge haue pleasure in thy bewty: for he is thy Lord (God) and worship thou hym.

And the daughter of Tire shalbe there with a gyft: like as the rich also among the people shal make their supplication before the.

The Kynges daughter is al glorious within: her clothing is of wrought gold.

She shalbe brought vnto the king in raymente of nedle work: the virgins that be her felowes, shal bear her company, and shalbe brought vnto the.

With ioye and gladnes shal they be broughte: and shal entre into the Kynges palace.

In steade of thy fathers thou shalt haue chyldren: whom thou mayste make princes in all landes.

I wil remember thy name frome one generation vnto another: therefore shal the people, geue thankes vnto thee, world without ende.

Deus noster refugium. Psalm xlvi.

GOd is our hope and strength: a very present helpe in trouble.

Therfore wil not we feare, though the earth be moued: and thoughe the hilles bee caried into the middest of the sea.

Though the waters thereof rage and swell: and though the moũtains shake at the tempest of ỹ same.

The riuers of the fludde therof shal make glad the cytie

city of god: the holy place of the tabernacle of the most hyest.

God is in the middest of her, therefore shal she not be remoued: God shal help her, and that right early.

The Heathen make much a doe, and the kingdomes are moued: but God hathe shewed hys voyce, and the earth shal melte awaye.

The Lorde of hostes is with vs: the god of Jacob is our refuge.

O come hyther, and behold the workes of the Lord what destruccion he hath brought vpon the earth.

He maketh warres to cease in al the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariotes in the fyre.

Be styl then, and know that I am God: I wil bee exalted among the Heathen, and I will be exalted in the earth.

The Lord of hostes is with vs: the God of Jacob is our defence.

Omnes gentes plaudite. Psalm. xlvii.

O Clap youre handes together (al ye people:) O sing vnto God with the voyce of melody. Euening prayer.

For the Lorde is hye and to be feared: he is the great kyng vpon al the earth.

He shall subdue the people vnder vs: and the nations vnder our feete.

He shal chose out an heritage for vs: euen the worshyp of Jacob whom he loued.

God is gone vp with a merye noyse: and the Lorde with the sounde of the trompe.

O syng praises, syng praises vnto our God: O syng praises, syng praises vnto our kyng.

For God is the kyng of all the earth: syng ye prai-

ses with vnderstanding.

God reigneth ouer the Heathen: God sytteth vpon his holy seate.

The Princes of the people are ioined vnto the people of the God of Abrahã: for god (which is very hie exalted) doth defend the earth as it were with a shielde.

Magnus dominus. Psalm. xlviii.

GReat is the Lorde, and highely to be praysed: in the cytie of our God, euen vpon his holy hyl.

The hyl of Sion is a fayre place, and the ioy of the whole earth: vpon the Northsyde lyeth the cytie of the great king, God is wel knowen in her palaces, as a sure refuge.

For loe, the kynges of the earth: are gathered and gone by together.

They marueiled to se suche thinges: they wer astonied, and sodeynly cast downe.

Feare came there vpon them and sorow: as vpon a woman in her trauayle.

Thou shalt breake the shippes of the sea: through the East winde.

Lyke as we haue heard, so haue we sene in the city of the lord of hostes, in the citie of our god: god vpholdeth the same for euer.

We waite for thy louing kindnes, O god: in the mides of thy temple.

O God, according vnto thy name, so is thy prayse vnto the worldes ende: thy right hand is ful of righteousnesse.

Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy iudgementes.

Walke about Sion, and go rounde about her: and the towers thereof.

Marke

Marke wel her bulwarkes, set vp her houses: that ye may tel them that come after.

For this god is our god for euer and euer: he shalbe our guyde vnto death.

Audite hec gentes. psalm. xlix.

Heare ye this, al ye people: pōder it wyth your eares, al ye that dwel in the worlde.

Hie and low, rich and poore: one wyth another.

My mouth shal speake of wisedome: and my heart shal muse of vnderstandyng.

I wil enclyne myne eare to the parable: and shew my darke speache vpon the harpe.

Wherfore shuld I feare in the dayes of wickednes: whē the wickednesse of my heles compasseth me roūd aboute:

Ther be some that put their trust in their goodes: and boast themselues in the multitude of their riches

But no man may deliuer his brother: nor make agrement vnto god for hym.

For it coste more to redeme their soules: so that he must let that alone for euer.

yea, though he lyue long: and se not the graue.

For he seeth that wisemen also die, and perish together: as wel as the ignorant and foolysche, and leaue their riches for other.

And yet they thinke that their houses shal continue for euer: and that their dwellynge places shal endure from one generation to another, and cal the landes after their owne names.

Neuertheles, man wil not abide in honor: seeyng he may be compared vnto the beastes that perish: this is the way of them.

This is their folichenes: and their posterity prayse their sayeng.

They lye in the hell like shepe, death gnaweth vpon them: and the rightous shal haue dominacion of them in the morning: their beautie shall consume in the sepulchre out of their dwellyng.

But God shall delyuer my soule frome the place of hel: for he shal receyue me.

Be not thou afraid though one be made riche: or if the glory of his house be encreased.

For he shal cary nothing away with hym when he dieth: nether shal his pompe folowe him.

For while he lyued he counted him selfe an happye man: and so long as thou doest wel vnto thy self, men wil speake good of the.

He shal folowe the generations of his fathers: and shal neuer se light.

Man being in honor, hath no vnderstanding: but is compared vnto the beastes, that perishe.

Deus deorum dominus. Psalm. l.

Morning prayer.

THe lord, euen the most mighty god: hath spoken and called the world from the rising vp of the sunne vnto the going down therof.

Out of Sion god appeared: in perfect beautie.

Our god shal come, and shal not kepe silence: there shal goe before him a consuminge fier, and a mightye tempest shalbe styred vp rounde about hym.

He shal cal the heauen from aboue: and the earthe, that he may iudge his people.

Gather my sainctes together vnto me: those that haue made a couenant with me, with sacrifice.

And the heauens shall declare his righteousnes: for god is iudge hymselfe.

Heare, O my people, & I wil speake: I my self will

testify against the, O Israel, for I am god, euē thy god

I wyll not reproue thee, because of thy sacrifices, or for thy burnt offerynges: because they were not alwaye before me.

I wyll take no bullocke out of thy house: nor hegoates out of thy foldes.

For all the beastes of the forest are myne: and so are the cattelles vpon a thousande hylles.

I knowe all the foules vpon the mountayns: and the wylde beastes of the fielde are in my syght.

If I be hungry I wyl not tell thee: for the whole worlde is myn, and all that therin is.

Thynkest thou that I wyll eate bulles flesche, and drynke the bloud of goates?

Offer vnto God thankes geuyng: and pay thy vowes vnto the moste hyest.

And cal vpon me in the time of trouble, so wyll I heare thee, and thou shalt prayse me.

But vnto the vngodly saied god: why dost thou preache my lawes, and takest my couenaunt in thy mouth

Whereas thou hatest to be reformed: and hast cast my wordes behynde the.

When thou sawest a theefe, thou consentedst vnto him: and hast ben partaker with the aduouterers.

Thou hast let thy mouth speake wickednes: & wyth thy tongue thou hast set forth disceite.

Thou sattest and spakest against thy brother: yea, and hast slaundered thine owne mothers sonne.

These thinges hast thou done, and I held my tongue: and thou thoughtest (wickedlye) that I am euen suche a one as thy selfe: but I wil reproue the and set before thee the thynges that thou hast doone.

O considre thys, ye that forgeat god: least I pluck

you away, and there be none to delyuer you.

Whoso offereth me thankes and prayse, honoreth me: and to hym that ordereth his conuersacion ryght, will I shewe the saluacion of God.

Miserere mei deus. Psalm. li.

HAue mercye vpon me (O God) after thy greate goodnes: accordinge vnto the multitude of thy mercies, doe away myne offences.

Wash me throughly fro my wickednes: and cleanse me from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Against the onely haue I sinned, and done this euil in thy sighte: that thou mightest be iustified in thy sayinge, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceyued me.

But loe, thou requirest truth in the inward partes: and shalt make me to vnderstande wisedome secretly. Thou shalt pourge me with Isope, & I shalbe clean: thou shalt washe me, and I shalbe whiter then snow.

Thou shalt make me heare ioye and gladnes: that the bones which thou hast broken, may reioyce.

Turne thy face from my sinnes: and put out all my misdedes.

Make me a cleane hearte (O God:) and renewe a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy help agayne: and stablishe me with thy fre spirite.

Then shal I teach thy waies vnto the wicked: and sinners shalbe conuerted vnto the.

Dely-

Delyuer me from blond giltines, O god, thou art the God of my healthe: and my tong shal singe of thy righteousnes.

Thou shalt open my lyppes, O Lorde: my mouth shal shew thy praise.

For thou desyrest no sacrifice, els would I geue it the: but thou delightest not in burnt offeringes.

The sacrifice of God is a troubled spirit: a broken & a contrite heart, O God, shalt thou not despise.

O be fauourable and gratious vnto Sion: build thou the walles of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offeringes & oblacions: then shal they offer yong bullockes vpon thyn alter.

Quid gloriaris in malitia. Psalm. lii.

WHye boastest thou thy selfe, thou tyrante: that thou canst do mischiefe?

Wheras the goodnesse of god: endureth yet dayly.

Thy tongue imagineth wickednes: and with lyes thou cuttest like a sharpe rasor.

Thou hast loued vngraciousnes more then goodnes: and to talke of lies more then righteousnes.

Thou hast loued to speake al wordes that may do hurt: O thou false tongue.

Therfore shal god destroy thee for euer: he shall take the and plucke the out of thy dwelling, and roote the out of the land of the liuing.

The righteous also shal se this, and feare: and shal laugh him to skorne.

Lo, this is the man that toke not god for his strēgth: but trusted vnto the multitude of his riches, & streng thed himselfe in his wickednes.

As for me, I am lyke a greene Olyue tree in the house of God: my truste is in the tender mercye of god, for euer and euer.

I wyll alway geue thankes vnto thee, for that thou haste done: and I wyll hope in thy name, for thy saincte lyke it well.

Dixit insipiens. Psalm. liii.

THe foolysshe body hath sayde in his heart: there is no god.

Corrupt are they, and become abhominable in their wickednes: there is none that doothe good.

God loked downe from heauen vpon the children of men: to se if there were any that would vnderstand and seke after god.

But they ar al gone out of the way, they are altogether beecome abhominable: there is also none that doeth good, no not one.

Are not they wythout vnderstanding that worke wickednes: eatyng vp my people as if they wold eate bread, they haue not called vpon God.

They wer afraied, wher no feare was: for god hath broken the bones of him that besieged the, thou haste put them to confusion because god hath despised them

Oh that the saluacion were geuen vnto Israel out of Sion: Oh that the Lorde wold deliuer his people out of captiuitie.

Then shuld Jacob reioice and Israel shuld be right gladde.

Deus in nomine tuo. Psalm. liiii.

SAue me O God for thy names sake: and auēge me in thy strength.

Heare my praier O God: and herken vnto the wordes of my mouth.

For

For strãgers ar risen vp against me: & tirantes whi che haue not god before their eies seke after my soule.

Behold, God is my helper: the Lord is wyth them that vpholde my soule.

He shal reward euil vnto myne enemies: destroy thou them in thy truthe.

An offeryng of a free hearte will I geue thee, and praise thy name, O Lord: because it is so comfortable.

For he hath delyuered me out of al my trouble: and myne eie hath sene his desyre vpon myne enemies.

Exaudi deus Psalm. lv.

Heare my praier, O God: and hide not thy selfe from my petition.

Take hede vnto me, and heare me: howe I mourne in my praier, and am vexed.

The enemy crieth so, and the vngodly cometh on so fast: for they are mynded to doo me some mischief, so maliciously are they sette against me.

My hearte is disquieted within me: and the feare of death is fallen vppon me.

Fearefulnes and tremblyng ar come vpon me: and horrible death hath ouerwhelmed me.

And I said, O that I had winges like a doue: for than would I flye away, and be at rest.

Lo, then would I geat me away farre of: and remayne in the wildernesse.

I woulde make hast to escape: because of the stormy winde and tempest.

Destroy their tonges O Lord and deuide the: for I haue spied vnrighteousnes and strife in the city.

Day and night go they aboute within the walles therof: mischiefe also and sorow in the middest of it.

Wickednes is therein: deceipt and guile go not out of

their

their stretes.

For it is not an open enemy that hath done me this dishonor: for then I could haue borne yt.

Neither was it myne aduersary, that did magnify himself against me: for then (peraduenture) I would haue hid my self from him.

But it was euen thou my companion: my guide, and my own familier frende.

We toke swete counsaile to gether: and walked in the house of god as frendes.

Let death come hastly vpon them, and let them go down quicke into hel: for wickednesse is in their dwellinges, and among them.

As for me, I wil cal vpon god: and the Lord shall saue me.

In the euening and morning: and at none day will I pray (and that instātly) and he shal heare my voice.

It is he that hath deliuered my soule in peace: frō the battaile that was against me, for there wer many with me.

Yea, euen god that endureth for euer shall heare me, and bring them down: for they wil not turne nor feare god.

He layed his handes vpon such as be at peace with him: and he brake his couenaunt.

The wordes of his mouth wer softer then butter, hauing warre in his heart: hys wordes wer smother then oyle, and yet be they very swordes.

O cast thy burthen vpon the lord, and he shal norish the: and not suffer the righteous to fal for euer.

And as for them: thou O god shalte bring them in to the pit of destruction.

The bloudthyrstie & deceytful men shal not liue out

halfe

halfe their dayes: neuertheles, my truſt ſhalbe in the (O Lord.)

Miſerere mei deus quoniam. Pſalm. lvi.

BE mercyful vnto me (O God) for man goeth aboute to deuoure me: he is daily fyghtynge and troublynge me. Morning prayer.

Myne enemies are daily in hande to ſwalowe me vp: for they bee many that fyghte agaynſte me, O thou moſte hygheſt.

Neuertheleſſe, thoughe I am ſometyme afrayde: yet I put my truſte in the.

I will prayſe god becauſe of his worde: I haue put my truſt in God, and wil not feare what fleſhe can do vnto me.

They dayly miſtake my wordes: al that they imagine is to do me euil.

They hold al together, and kepe them ſelues cloſe: & marke my ſteppes whē they lay waite for my ſoule.

Shal they eſcape for their wickedneſſe? thou (O god) in thy diſpleaſure ſhal caſt them down.

Thou telleſte my flittinges: put my teares into thy bottel, are not theſe thinges noted in thy boke?

Whenſoeuer I cal vpon thee, then ſhal mine enemies be put to flight: this I know, for god is on my ſide

In gods wordes wil I reioyce: in the lordes word wil I comfort me.

Yea, in God haue I put my truſt: I wil not bee afraide what man can doe vnto me.

Unto the (O God) wyl I pay my vowes: vnto the wil I geue thankes.

For thou haſt deliuered my ſoule from deathe, and my fete from fallinge: that I may walke before God in the light of the liuing.

BE merciful vnto me (O god) be merciful vnto me for my soule trusteth in the: and vnder the shadow of thy winges shalbe my refuge, vntil this tyranny be ouerpast.

I will cal vnto the most high God: euen to the God that shal perfourme the cause which I haue in hand.

He shal send from heauen: and saue me from the reproche of him that would eate me vp.

God shal send furth his mercy and trueth: my soule is among Lions.

And I lye euen among the children of men (that are set on fier:) whose teeth are speares and arrowes, and their tong a sharpe sweord.

Set vp thy self (O god) aboue the heauens: and thy glory aboue al the earth.

They haue layd a net for my fete, and preſſed down my soule: they haue digged a pyt before me, and are fallen into the middest of it them selues.

My hart is fixed (O God) my heart is fixed: I wil sing and geue praise.

Awake vp my glory, awake lute and harpe: I my self wil awake right early.

I wil geue thankes vnto the (O Lord) amonge the people: and I wil sing vnto the amonge the nacions.

For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

Set vp thy self (O god) aboue the heauens: and thy glory aboue al the earth.

Si vere vtique iustitiam. Psalm. lviii.

ARe your mindes set vpon righteousnes O ye congregatiō: and do ye iudge the thing that is right O ye sonnes of men.

yea

Yea, ye imagine mischiefe in your heart vpon the earth: and your handes deale with wickednes.

The vngodly are frowarde euen from theyr mothers wombe: as sone as they be borne, they go astray and speake lyes.

They are as venemous as the poyson of a serpent: euen like the deafe Adder that stoppeth her eares.

Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

Breake their teeth (O God) in their mouthes, smite the chaw bones of the Lions, O lorde: let them fal awaye lyke water that runneth a pace, and when they shote their arrowes, let them be rooted out.

Let them consume away like a snayle, and be lyke the vntimely fruite of a woman: and let them not see the sonne.

Or euer our pottes be made whote with thornes: so let indignation vexe him, euen as a thing that is raw

The righteous shal reioyce when he seeth the vengeaunce: he shal washe his footesteppes in the bloude of the vngodly.

So that a man shal say, verely ther is a reward for ỹ righteous: doutles there is a god ỹ iudgeth in ỹ erth.

Eripe me de inimicis. Psalm. lix.

DEliuer me from mine enemies, O God: defende me from them that rise vp against me. Euening psalm.

O deliuer me from the wicked doers: and saue me from the bloudthyrstie men.

For lo, they lye waiting for my soule: the mightye men are gathered together agaynst me, without anye offence or fault of me, O lord.

They runne and prepare them selues without my fault: arise thou therfore to helpe me, and behold.

Stand up O Lorde God of hostes thou God of Israel, to visite al the heathen: and be not merciful vnto them that offend of malicious wickednes.

They go to and fro in the euening, they grinne like a dogge: and runne about through the cittye.

Behold they speake with their mouth: and swordes are in their lippes: for who doth heare?

But thou (O Lord) shalt haue them in derision: and thou shalt laugh al Heathen to scorne.

My strength wil I ascribe vnto the: for thou arte the God of my refuge.

God sheweth me his goodnes plenteously: and god shal let me see my desire vpon myne enemies.

Slay them not, least my people forgeat it: but scatter them abroade among the people, and putte them down O Lord our defence.

For the sinne of their mouth, and for the wordes of their lippes, they shalbe take in their pride: and why? their preaching is of cursing and lies.

Consume them in thy wrathe, consume them that they may perishe: and know that it is God which ruleth in Jacob, and vnto the endes of the world.

And in the euening they wil returne: grenne like a dogge, and wil goe about the citie.

They wil run here and there for meate: and grudge if they be not satisfied.

As for me I wil sing of thy power, and wil praise thy mercy betimes in the morning: for thou hast ben my defence and refuge in the day of my trouble.

Unto the O my strength, wil I sing: for thou O god art my refuge and my merciful God.

O God, thou that hast cast vs oute and scattered vs abroade: thou hast also bene displeased, O turne the vnto vs againe.

Thou hast moued the lande and deuided it: heale the sores therof, for it shaketh.

Thou hast shewed thy people heauy thinges: thou hast geuen vs a drynke of deadly wine.

Thou haste geuen a token for suche as feare thee: that they may triumphe because of the trueth.

Therfore wer thy beloued deliuered: helpe me with thy right hande and heare me.

God hath spoken in his holines, I wil reioice and deuide Sichem: and meete out the valley of Sucoth.

Gylead is mine, and Manasses is myne: Ephraim also is the strēgth of my head, Iuda is my law geuer

Moab is my washe pot, ouer Edom wille I caste out my shooe: Philistia be thou glad of me.

Who wil leade me into the stronge citie: who will bring me into Edom?

Hast thou not cast vs out (O God?) wilt not thou (O god) go out with our hostes?

O be ỹ our help in trouble: for vain is the help of mā

Thorowe God we shal do great actes: for it is he that shal treade downe our enemies.

Exaudi deus de preca. Psalm. lxi.

Heare my cryinge (O God:) geue eare vnto my prayer.

From the endes of the earth wyll I call vnto thee: when my hert is in heauines.

Oh set me vp vpon the rocke that is hyer then I: for thou hast ben my hope, and a strong tower for me against the enemy.

I wyll dwell in thy tabernacle for euer: and my

truſt ſhalbe vnder the couering of thy winges.

For thou O Lord, haſt heard my deſyres: and haſt geuen an heritage vnto thoſe that feare thy name.

Thou ſhalt graunt the kyng a longe lyfe: that hys yeres may endure thorowgh out all generations.

He ſhal dwell before God for euer: O prepare thy louinge mercye and faythfulnes, that they maye preſerue him.

So wil I alway ſing praiſe vnto thy name: that I may dayly perfourme my vowes.

Nonne deo ſubiecta. Pſalm. lxii.

Morning prayer.

My ſoule truly wayteth ſtil vpon god: for of him cometh my ſaluacion.

He verely is my ſtrength and my ſaluacion: he is my defence ſo that I ſhal not greatly fal.

How long wil ye ymagin myſchiefe agaynſte euery manne: ye ſhal be ſlayne al the ſorte of you, yea as a totteringe wall ſhal ye be, and lyke a broken hedge.

Their deuiſe is only howe to put him out whome god wil exalte: their delight is in lyes, they geue good wordes with their mouth, but curſe with their heart.

Neuertheleſſe, my ſoule waite thou ſtil vpon God: for my hope is in him.

He truely is my ſtrengthe, and my ſaluacion: he is my defence ſo that I ſhal not fal.

In god is my health and my glory: the rock of my might, and in god is my truſt.

O put your truſt in him alwaye (ye people:) powre out your heartes before hym, for god is our hope.

As for the children of men, they are but vayne: the children of men are diſceytful vpon the waightes, thei are altogether lighter then vanitie it ſelfe.

O truste not in wronge and robbery, geue not your selues vnto vanitie: if riches encrease, sette not youre heart vpon them.

God spake once and twise: I haue also heard ỹ same that power belongeth vnto God.

And that thou art merciful: for thou rewardeste euery man accordyng to his worke.

Deus deus meus. Psalm. lxiii.

O God thou art my god: early wil I seke the.

My soule thyrsteth for thee: my flesshe also longeth after thee, in a barren and drye lande where no water is.

Thus haue I loked for the in holines: that I might behold thy power and glory.

For thy louing kindnes is better then the lyfe it self: my lippes shal praise the.

As long as I lyue, wil I magnifie the on this maner: and lift vp my handes in thy name.

My soule shalbe satisfied, euen as it wer with marry and fatnesse: when my mouth praiseth the with ioyful lippes.

Haue I not remembred the in my bed: and thought vpon the, when I was waking.

Because thou hast ben my helper; therefore vnder the shadow of thy wynges wil I reioyce.

My soule hangeth vpon the: thy right hande hath vpholden me.

These also that seke the hurt of my soule: they shal goe vnder the earth.

Let them fal vpon the edge of the sweord: that they may be a porcion for foxes.

But the kinge shal reioyce in god, al they also that swere by him shalbe commended: for the mouth of the

that speake lyes, shalbe stopped.

Exaudi deus orationem meam. Psalm. lxiiii.

HEare my voyce, O God, in my prayer: preserue my lyfe from feare of the enemy.

Hide me from the gathering together of the frowarde: and from the insurrection of wicked doers.

Whiche haue whet their tongue like a sweord: and shote out their arowes euen bitter wordes.

That they may priuily shote at him which is perfect: sodenly do they hit him, and feare not.

They corage themselues in mischiefe: and commō among themselues how they may lay snares, and say that no man shal se them.

They imagine wickednes, and practise it: that they kepe secret among themselues, euery man in the depe of his heart.

But God shal sodenly shote at them with a swifte arrow: that they shalbe wounded.

Yea their own tonges shal make them fal: insomuch that whoso seeth them, shal laugh them to scorne.

And al men that se it, shal say, this hath god done: for they shal perceaue that it is his worke.

The righteous shal reioyce in the lord, and put his trust in him: & al they that are true of hart shalbe glad

Te decet hymnus Psalm lxv.

Euening prayer.

THou, O god, art praised in Sion: and vnto the shal the vowe be performed, in Jerusalem.

Thou that hearest the praier: vnto the shal al flesh come.

My misdedes preuayle agaynste me: Oh be thou merciful vnto our sinnes.

Blessed is the man whom thou choosest and receuest vnto the: he shal dwel in thy court and shalbe satisfied

with

with the pleſures of thy houſe, euen of thy holy tẽple.

Thou ſhalt ſhew vs wonderful thinges in thy righteouſnes (O god) of our ſaluacion: thou that arte the hope of al the endes of the earth, and of them that remayne in the broade ſea.

Which in his ſtrength ſetteth faſt the mountaines: and is gyrded aboute with power.

Which ſtilleth the raging of the ſea, and the noyſe of his waues: and the madnes of his people.

They alſo that dwel in the vttermoſt partes (of the erth) ſhalbe afraid at thy tokens: thou that makeſt ỹ outgoinges of the morning and euening to praiſe the

Thou viſiteſt the earth and bleſſeſt it: thou makeſt it very plenteous.

The riuer of god is ful of water: thou prepareſt their corne, for ſo thou prouideſt for the earth.

Thou watreſt her forowes,, thou ſendeſt rayne in to the litle valleis thereof: thou makeſt it ſoft with the droppes of rayne, and bleſſeſt the increaſe of it.

Thou crowneſt the yeare with thy goodneſſe: and thy cloudes droppe fatnes.

They ſhal droppe vpon the dwelling of the wilderneſſe: and the litle hilles ſhal reioyce on euery ſyde.

The foldes ſhalbe ful of ſhepe: the valleys alſo ſhal ſtand ſo thicke with corne, that they ſhal laugh & ſing.

Iubilate deo. Pſalm. lxvi.

O Be ioyful in God, al ye landes: ſing praiſes vnto the honor of his name, make his praiſe to be glorious.

Say vnto god, O how wonderful art thou in thy workes: through the greatnes of thy power ſhal thine enemies be founde liers vnto the.

For al the worlde ſhal worſhip the: ſing of the, and

praise thy name.

O come hither and behold the workes of god: how wonderful he is in his dooinge, towarde the childzen of men.

He turned the sea into dry land: so that they wente thorow the water on foote, there did we reioice therof

He ruleth with his power for euer, his eies behold the people: and such as wil not beleue, shal not be able to exalt themselues.

O praise oure god (ye people:) and make the voyce of his praise to be heard.

Which holdeth our soule in life: and suffreth not our feete to slyp.

For thou (O god) hast proued vs: thou also hast tried vs, lyke as siluer is tried.

Thou broughtest vs into the snare: and layd trouble vpon our loynes.

Thou sufferedst men to ride ouer oure heades: we went thorow fyer and water, and thou broughtest vs out into a welthy place.

I will goe into thy house with burnte offeringes: and wil pay thee my vowes whiche I promised with my lippes, and spake with my mouthe, when I was in trouble.

I wil offer vnto the fat burnt sacrifices, with the incense of rammes: I wil offer bullockes and goates.

O come hither, and harken al ye that feare god: and I wil tel you what he hath done for my soule.

I called vnto him with my mouth: and gaue hym praises with my tongue.

If I encline vnto wickednes with my hearte: the Lord wil not heare me.

But god hath hearde me: and considered the voyce

of

of my praier.

Praised be god which hath not caste out my praier: nor turned his mercy fro me.

Deus misereatur nostri. Psalm. lxvii.

GOd be merciful vnto vs, and blesse vs: and shew vs the light of his countenaunce, and be merciful vnto vs.

That thy way may be knowen vpon earth: thy sauing health among al nations.

Let the people praise the O God: yea let al the people praise the.

O let the nations reioice and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people praise thee, O god: let al the people praise the.

Then shal the earth bring furth her increase: and God, euen our own god shal geue vs his blessing.

God shal blesse vs: and al the endes of the worlde shal feare him.

Exurgat deus. Psalm. lxviii.

LEt God aryse, and let hys enemyes be scattered: let them also that hate him, fly before hym. Morning praier.

Like as the smoke vanisheth, so shalte thou driue them away: and like as the ware melteth at the fier, so let the vngodly perishe at the presence of God.

But let the righteous bee glad, and reioyce beefore god: let them also be mery and ioyful.

O sing vnto god, and singe praises vnto his name: magnify him that rideth vpon the heauens as it wer vpon an horse, praise him in his name, yea & reioyce before him.

He is a father of the fatherles, and defendeth ỹ cause

of

of widowes: euen god in his holy habitation.

He is the god that maketh men to be of one mynde in an house, and bringeth the prisoners out of captiuitie: but letteth the runneagates continue in scarcenes

O god, when thou wentest furth before the people when thou wentest through the wildernesse.

The earth shoke, and the heauens dropped at the presence of god: euē as Sinay also was moued at the presence of god, whiche is the god of Israel.

Thou, O god, sendest a gracious rayne vpon thine enheritaunce, and refreshedst it when it was weary.

Thy congregacions shal dwel therein: for thou O God, hast of thy goodnes prepared for the poore.

The Lorde gaue the worde: great was the company of the preachers.

Kinges with their armies did flye, and wer discomfited: and they of the houshold deuided the spoile.

Though ye haue lien amonge the pottes: yet shall ye bee as the winges of a doue, that is couered wyth siluer winges, and her fethers lyke gold.

When the almighty scattered kinges for their sake: then wer they as white as snowe in Salmon.

As the hil of Basan, so is Gods hil: euen an hyghe hil as the hil of Basan.

Why hop ye so, ye highe hilles, this is gods hil, in the which it pleaseth him to dwel: yea, the lord will abide in it for euer.

The charettes of god are .xx. M. euen thousands of Angels: and the Lord is among them, as in the holy place of Sinay.

Thou art gone vp on hie, thou haste led captiuitye captiue, and receiued giftes for men: yea euē for thine enemies, that the Lord God might dwel among thē.

Prayse

Praised be the Lord daily: euen the god which helpeth vs, and poured his benefites vpon vs.

He is our god, euen the god of whom commeth saluacion: god is the lord by whom we escape death.

God shal woũd the head of his enemies: & the hery scalpe of such a one as goeth on still in his wickednes.

The Lord hath said, I wil bring my people againe as I did from Basan: myne owne wil I bring again as I did sometime from the depe of the sea.

That thy foote may be dipped in the blod of thine enemies: and that the tongue of thy dogges maye bee redde through the same.

It is wel sene, O god, how thou goest: how thou my god and king, goest in the sanctuary.

The singers go before, the minstrels folow after: in ỳ middest are the damosels playing with ỳ timbrelles

Geue thankes, O Israel, vnto god the Lord in the congregations: from the ground of the heart.

Ther is litle Ben Jamin their ruler: and the princes of Juda their counsel, the princes of Zabulon, and the princes of Nephtali.

Thy god hath sent furth strength for the: stablish ỳ thing O god, that thou hast wrought in vs.

For thy temples sake at Jerusalem: so shal kinges bring presentes vnto thee.

When the company of the speare men, and multitude of the mightye ar scattered abrode among the beastes of the people, so that they humbly bring peces of silner: and whan he hath scattered the people that delight in warre.

Then shal the Princes come out of Egipt: the Morians land shal sone stretch out her handes vnto god.

Sing vnto God, O ye kingdomes of the earthe: O

sing

lyng prayses vnto the Lord:

Which sitteth in the heauens ouer al from the beginning: lo, he doth send out his voyce, yea and that a mightie voice.

Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

O God, wonderful art thou in thy holy places: euē the god of Israel, he wil geue strength and power vnto his people, blessed be God.

Saluum me fac deus. Psalm. lxix.

Euening prayer.

SAue me, O God: for the waters are come in, euen vnto my soule.

I sticke fast in the depe mire, wher no grou̇nd is: I am come into depe waters, so that the flouddes ran ouer me.

I am weary of crying, my throte is drie: my sighte faileth me, for waiting so long vpon my god.

They that hate me without a cause are mo then the heares of my heade: they that are mine enemies, and would destroy me giltles are mighty.

I payed them the thinges that I neuer toke: God thou knowest my simplenes, and my faultes are not hid from the.

Let not them that trust in the, O Lord God of hostes, be ashamed for my cause: lette not those that seke the be confou̇nded, through me O Lord god of Israel.

And why? for thy sake haue I suffred reprofe: shame hath couered my face.

I am become a straunger vnto my brethren: euen an aleauut vnto my mothers children.

For the zeale of thyn house hath euē eaten me: and the rebukes of them that rebuked the are fallē vpō me

I wept and chastened my self with fasting: and that

was

was turned to my reproofe.

I put on a sacke cloth also: and they iested vpon me.

They that sit in the gate speak against me: and the drunkerdes make songes vpon me.

But Lord I make my praier vnto the: in an acceptable tyme.

Heare me O god, in the multitude of thy mercy: euen in the trueth of thy saluation.

Take me out of the mire, that I sinke not: Oh lette me be deliuered from them that hate me, and out of depe waters.

Let not the water floud drown me, neither let the depe swallow me vp: and let not ỹ pit shut her mouth vpon me.

Heare me, O Lord, for thy louing kindnes is comfortable: tourne the vnto me, accordinge to the multitude of thy mercies.

And hide not thy face from thy seruant: for I am in tronble, Oh hast the, and heare me.

Draw nigh vnto my soule and saue it: Oh deliuer me because of myne enemies.

Thou hast knowen my reproofe, my shame and my dishonour: mine aduersaries are al in thy sight.

Thy rebuke hath broken my heart, I am ful of heuines: I loked for some to haue pity on me, but there was no man, neither founde I any to comfort me.

They gaue me gal to eate: and when I was thirstie, gaue me vineger to drynke.

Let their table be made a snare to take themselues withal: and let the thinges, that should haue bene for their wealthe, be vnto them an occasion of fallynge.

Let their eies be blinded that they se not: and ever bow thou down their backes.

Powre

Powre out thine indignation vpon them: and lette thy wrathful displeasure take hold of them.

Lette theyr habitation be voide: and no manne to dwel in their tentes.

For they persecute him whome thou hast smitten: & they talke how they may vexe them whom thou haste wounded.

Let them fal from one wickednes to another: and not come into thy righteousnes.

As for me, when I am poore and in heauines: thy help O God shal lyft me vp.

I wil praise the name of God with a song: and magnify it with thankes geuing.

This also shal please the Lord better then a bullock that hath hornes and hoofes.

The humble shal consider this, and be glad: seke ye after god, and your soule shal lyue.

For the lord heareth the poore: and despiseth not his prisoners.

Let heauen and earth praise him: the sea, and all that moueth therin.

For God will saue Sion, and builde the cities of Juda: that men maye dwell there, and haue it in possession.

The posteritie also of his seruauntes shal enherite it: and they that loue his name shal dwel therin.

Deus in adiutorium. Psalm. lxx.

HAst the, O god, to deliuer me: make hast to help me O Lord.

Let them be ashamed and confounded that seke after my soule: let them be turned backward, and put to confusion that wish me euil.

Let them for their rewarde bee sone brought to sham

shame that cry ouer me, there there.

But let al those that seke the, be ioyful and glad in the: and let al such as delight in thy saluation say alway, the Lord be praised.

As for me, I am poore and in miserie: hast the vnto me (O god.)

Thou art my helper and my redemer: O lord make no long tarying.

In te domine speraui. Psalm. lxxi.

IN the, O Lord, haue I put my trust, let me neuer be put to confusiõ: but ridde me and deliuer me in thy righteousnes, encline thine eare vnto me and saue me. Morning praier.

Be thou my strong holde (wherevnto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castel.

Deliuer me, O my god, out of the hande of the vngodly, out of the hand of the vnrighteous & cruel mã

For thou, O lord god, art the thing that I long for, thou art my hope euen from my youth.

Through the haue I ben holden vp euer sence I was borne: thou arte he that toke me oute of my mothers wombe, my praise shalbe alway of the.

I am become as it wer a monstre vnto many: but my sure trust is in the.

Oh let my mouth be filled with thy praise: (that I may sing of thy glory) and honor al the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me, and they that lay waite for my soule, take their counsaile together, saying: God hathe forsaken hym, persecute and take him, for there is none to deliuer him.

Go not farre fro me, O God: my God, haste the to helpe me.

Lette them be confounded and perishe, that are agaynste my soule: let them be couered with shame and dishonoure, that seke to do me euyl.

As for me, I wil pacyently abide alway: and wyll praise the more and more.

My mouth shal dayly speake of thy righteousnes and saluacion: for I know no end thereof.

I wil go furth in the strength of the Lord god: and wil make mencion of thy righteousnes only.

Thou (O god) hast taught me from my youth vp vntyll nowe: therefore wyll I tell of thy wonderous workes.

Forsake me not (O God) in mine old age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to al them that are yet for to come.

Thy righteousnes (O god) is very high, and great thinges are they that thou haste done: O God who is like vnto the?

O what greate troubles and aduersityes haste thou shewed me? and yet diddeste thou turne and refresh me yea, and broughteste me from the depe of the earth agayne.

Thou hast brought me to great honour: and comforted me on euery syde.

Therfore wyll I praise the and thy faythfulnesse (O God) playinge vpon an instrumente of musike: vnto the wil I singe vpon the harpe, O thou holy one of Israel.

My lippes wil be faine, when I sing vnto the: and so wil my soule whom thou hast deliuered.

My

My tong also shal talke of thy righteousnes all the day long:for they are confounded and broughte vnto shame,that seke to do me euill.

Deus iudicium. Psalm.lxxii.

GEue the king thy iudgemeutes(O god:)and thy righteousnes vnto the kinges sonne.

Then shal he iudge the people accoroding vnto right:and defende the poore.

The mountaines also shal bring peace: and the lytle hilles,righteousnes vnto the people.

He shal kepe the simple folke by their right: defend the children of the poore,and punishe the wrong doer

They shall feare the as longe as the Sunne and Mone endureth:from one generation to another.

He shal come downe like the raine into a fleece of wolle:euen as the droppes that water the earth.

In his tyme shal the righteous florish:yea,and aboundaunce of peace,so long as the Mone endureth.

His dominion shalbe also from the one sea to the other:and from the flood vnto the worldes end.

They that dwell in the wildernes shal knele before him:his enemies shall licke the dust.

The kinges of Tharsis and of the Iles shal gene presentes:the kinges of Araby and Saba shal bring gyftes.

All kinges shal fall downe before him:al nations shal do him seruice.

For he shal deliuer the poore when he cryeth:the nedy also,and him that hath no helper.

He shalbe fauourable vnto the simple and nedye: and shal preserue the soules of the poore.

He shal deliuer their soules from falshed and wrong and deare shal their bloud be in his sight.

He shal lyue, and vnto him [illegible] geuen of the gold of Arabia: prayer shal be made euer vnto him, and dayly shalbe praysed.

There shal be an heape of corne in the earth, hie vpō the hilles: his fruite shal shake like Libanus, and shal be grene in the citie, like grasse vpon the earth.

His name shal endure for euer, his name shal remain vnder the sunne among the posterities: which shalbe blessed thorow him, and al the heathē shal prayse him.

Blessed be the lord god, euen the god of Israel: which only doth wonderous thinges.

And blessed be the name of his maiestie for euer: and al the earth shalbe filled with his maiestie. Amen.

Quam bonus Israel. Psalm. lxxiii.

Euening prayer.

TRuly God is louing vnto Israel: euen vnto suche as are of a cleane hart.

Neuertheless, my feete wer almoste gone: my treadinges had welnigh slipt.

And why: I was greued at the wicked: I do also se the vngodly in such prosperitie.

For they are in no peril of death: but are lusty and strong.

They come in no misfortune like other folke: neither are they plaged like other men.

And this is the cause that thei be so holdē with pryde: and ouerwhelmed with crueltie.

Their eies swel for fatnes: and they do euen what they luste.

They corrupt other, and speake of wycked blasphemie: their talking is against the most highest.

For they stretch furth their mouth vnto the heuen: and their tongue goeth through the world.

Therfore fal the people vnto them: and there oute

sucke

sucke they vp smal aduantage.

Tush (say they) how should God perceiue it: is ther knowledge in the most highest?

Lo, these ar the vngodly, these prosper in the world and these haue riches in possession: and I sayde, then haue I clensed my heart in vayne, and washed my hā des in innocency.

All the day long haue I ben punished: and chastened euery morning.

yea, and I had almost sayde euen as they: but loe, then should I haue condemned the generation of thy children.

Then thought I to vnderstand this: but it was to harde for me.

Until I went into the Sanctuary of God: then vnderstode I the end of these men.

Namely, how thou doest set them in slippery places: and castest them down, and destroiest them.

O how sodainly do they consume: perish, and come to a fearful end?

yea, euen lyke as a dreame when one awaketh: so shalt thou make their image to vanish out of the city.

Thus my hearte was grieued: and it wente euen through my reynes.

So foolish was I and ignorant: euen as it were a beaste before thee.

Neuertheless, I am alway by thee: for thou hast holden me by my right hande.

Thou shalt guyde me with thy counsell: and afterwarde receyue me with glory.

Whom haue I in heuen but thee? and there is none vpon earth, that I desyre in comparison of thee.

My flesche and my hearte fayleth: but god is the

:engthe of my heart, and my porcion for euer.

For loe, they that forsake the shal perish: thou hast destroyed al them that committe fornication agaynst thee.

But it is good for me to holde me faste by God, to put my trust in the Lord God: and to speake of al thy workes in the gates of the daughters of Sion.

Vt quid deus repulisti. Psal. lxxiiii.

O God, wherfore art thou absent frō vs so longe: why is thy wrath so great agaynst the Shepe of thy pasture:

O thinke vpon thy congregation: whom thou hast purchased and redemed of old.

Thinke vpon the tribe of thine enheritaunce: and mount Sion wherin thou hast dwelt.

Lift vp thy fete that thou maist vtterly destroy euery enemy: which hath done euil in thy Sanctuary.

Thine aduersaries roare in the middes of thy congregations: and set vp their banners for tokens.

He that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

But now they breake downe al the carued worke therof: with axes and hammers.

They haue set fyre vpon thy holy places: and haue defiled the dwelling place of thy name, euen vnto the grounde.

Yea, they said in their heartes, let vs make hauock of thē altogether: thus haue they burnt vp al the houses of god in the land.

We se not our tokens, ther is not one prophet more: no not one is ther among vs that vnderstandeth any more.

O God, how long shal the aduersary do this dishonor:

noz: howe longe shal the enemy blaspheme thy name foz euer:

Why withdzawest thou thy hande: why pluckeste thou not thy right hand out of thy bosome to consume the enemy:

Foz God is my king of olde: the helpe that is doen vpon earth, he doth it himselfe.

Thou diddest deuide the Sea, thzough thy power: thou bzakest the heades of the Dzagons in ỹ waters.

Thou smotest the heades of Leuiathan in pieces: and gauest him to be meate foz the people in the wyldernes.

Thou bzoughtest out fountaynes and waters out of the harde rockes: thou dziuedst vp mighty waters.

The day is thyne, and the nyght is thyne: thou hast pzepared the lyght and the sonne.

Thou haste sette all the bozders of the earthe: thou haste made sommer and winter.

Remembze this, O lozde, howe the enemy hath rebuked: and howe the folysche people hath blasphemed thy name.

O delyuer not the soule of the Turtle doue, vnto the multitude of the enemies: and fozgeat not the congregation of the pooze foz euer.

Loke vpon the couenaunt: foz all the earthe is full of darkenes, and cruell habitations.

O let not the simple goe away ashamed: but let th pooze and nedy geue pzaise vnto thy name.

Arise O God, maintaine thine own cause: remembze how the foolish man blaspheməth the dayly.

Fozgeat not the voyce of thine enemies: the pzesumpcion of them that hate thee, encreaseth euer moze and moze.

Morning prayer.

VNto thee (O God) doo we geue thankes: yea vnto thee doo we geue thankes.

Thy name also is nygh: and that doo thy wonderous workes declare.

When I receyue the congregation: I shall iudge accordyng vnto right.

The earthe is weake, and all the inhabiters therof: I beare vp the pyllers of it.

I sayde vnto the fooles, deale not so madly, and to the vngodly, set not vp your horne.

Sette not vp your horne on hygh: and speake not with a stysse necke.

For promocion cometh neither from the East, nor from the west, nor yet from the southe.

And why? God is the iudge: he putteth downe one, and setteth vp an other.

For in the hande of the lorde there is a cup, and the wyne is redde: it is full mixte, and he powreth out of the same.

As for the dregges thereof: all the vngodly of the earthe shall drinke them and sucke them out.

But I wyll talke of the God of Jacob: and praise hym for euer.

All the hornes of the vngodly also wyll I breake: and the hornes of the righteous shall be exalted.

Notus in iudea. Psalm. lxxvi.

IN Jury is God knowen: his name is greatte in Israell.

At Salem is his Tabernacle: and his dwellynge in Syon.

There brake he the arrowes of the bow: the shielde, sworde, and the battayle.

Thou

Thou art of more honour and myght: than the hilles of the robbers.

The proude are robbed, they haue slepte theyr slepe: and all the men, whose handes were myghtye, haue founde nothynge.

At thy rebuke, O God of Jacob, bothe the charet and horse is fallen.

Thou, euen thou arte to be feared: and who maye stande in thy sight, when thou arte angry?

Thou dydst cause thy iudgement to be hearde from heauen: the earth trembled and was styll.

When God arose to iudgemente: and to helpe all the meke vpon earthe.

The fiersnesse of man shall tourne to thy praise: and the fearcenesse of other shalt thou restrayne.

Promyse vnto the lorde your God, and keepe it all ye that be rounde about hym: bryng presentes vnto hym that ought to be feared.

He shal restrayne the spirite of princes: and is wonderfull amonge the princes of the earthe.

Voce mea ad dominum. Psalm. lxxvii.

I Wyll crie vnto god with my voyce: euen vnto god wyll I crye with my voyce, and he shal harken vnto me.

In the tyme of my trouble I soughte the Lorde: my sore ranne and ceassed not, in the nyght season my soule refused comforte.

When I am in heuines, I wyll thynke vpon god: when my heart is vexed and wil complaine.

Thou holdeste myne eies wakinge: I am so feble that I cannot speake.

I haue considered the dayes of old: and the yeares that are past.

I cal to remembrance my song: and in the nyght I cõmon with my own hart, and search out my spirites

Wil the lorde absent hym selfe for euer: and wyll he be no more intreated?

Is his mercy cleane gone for euer? and is his promyse come vtterly to an ende for euermore?

Hath god forgotten to be gracious: and wil he shut vp his louyng kyndenes in displeasure.

And I sayde, it is myne owne infirmitie: but I wil remẽbre the yeres of the right hand of the most hiest.

I wyll remembre the workes of the lorde: and call to mynde thy wonders of olde tyme.

I will thynke also of all thy woorkes: and my talkyng shallbe of thy doynges.

Thy way, O god, is holy: who is so great a god as oure God?

Thou arte the god that doth wonders: and hast declared thy power emong people.

Thou haste myghtyly delyuered thy people: euen the sonnes of Jacob and Joseph.

The waters saw thee, O God: the waters saw thee and were afrayde, the depthes also were troubled.

The cloudes poured out water, the aire thundred: and thyne arowes wente abroade.

The voyce of the thunder was heard round about: the lyghtenynges shone vpon the grounde, the earthe was moued and shoke withall.

Thy way is in the sea, and thy pathes in the great waters: and thy foote steppes are not knowen.

Thou leddest thy people lyke shepe: by the hand of Moyses and Aaron.

Attendite populi mei. Psalm. lxxviii.

Heare

HEare my lawe, O my people: enclyne your eares vnto the wordes of my mouthe. Euening prayer.

I wyll open my mouthe in a parable: I wyl declare harde sentences of olde.

Which we haue hearde and knowen: and suche as our fathers tolde vs.

That we should not hyde them from the chyldren of the generations to come: but to shewe the honor of the lorde, his myghty and wonderful workes that he hath doone.

He made a couenant with Jacob, and gaue Israell a lawe: whiche he commaunded oure forefathers to teache theyr chyldren.

That their posteritie myght knowe it: and the chyldren whiche were yet vnborne.

To the intent that when they came vp: thei might shew their children the same.

That they might put their trust in god: and not to forget the workes of god, but to kepe his cõmaundementes.

And not to be as their forefathers, a faithles & stubburne generacio: a generation that set not their heart aright, & whose spirit cleaueth not stedfastly vnto god

Like as the children of Ephraim: which being harnessed, and carying bowes, turned themselues backe in the day of battaile.

They kept not the couenant of god: and wold not walke in his lawe.

But forgat what he had done & the wonderful workes that he had shewed for them.

Marueilous thing did he in the sight of our Forethers in the land of Egypt, even in the field of Zoan. He deuided the sea, & let them go thro, he made

the

the waters to stande on a heape.

In the day time also he led them with a cloud: and al the nyght through with a lyght of fire.

He claue the harde rockes in ỹ wildernes: and gaue them drinke therof, as it had ben out of ỹ great depth

He broughte waters out of the stony rocke: so that it gushed lyke the riuers.

Yet for al this, they synned more against him: and prouoked the most highest in the wildernes.

They tempted God in ther heartes: and required meate for their lust.

They spake against God also, saying: shal god prepare a table in the wildernesse?

He smote the stonye rocke in dede, that the water gushed out, and the stremes flowed withal: but can he geue bread also, or prouide the flesh for his people?

When the Lord heard this, he was wroth: so the fier was kindled in Jacob, and ther came vp heauye displeasure against Israel.

Because they beleued not in god: and put not their trust in his helpe.

So he commaunded the cloudes aboue: and opened the dores of heauen.

He rained down Manna also vpõ them for to eate: and gaue them fode from heauen.

So man didde eate Angels fode: for he sent them meate enough.

He caused the East wind to blowe vnder the heauen: and through his power he brought in the south

west wind

He rained flesh upon them as thicke as dust: and

feathered fowls like as the sand of the sea.

He let it fall among their Tents euen round about

their

their habitacion.

So they did eate and wer wel filled: for he gaue the their own desire, they wer not disapointed of their lust

But while the meate was yet in their monthes, the heauy wrath of god came vpō them: and slew the welthiest of them, yea, and smote down the chosen menne that wer in Israel.

But for al this, they sinned yet more: and beleued not his wonderous workes.

Therfore their daies did he consume in vanity: and their yeares in trouble.

When he slew them, they soughte him: and turned them early, and enquired after God.

And they remembred that God was their strength: and that the high god was their redemer.

Neuertheles, they did but flatter him with their mouthes: and dissembled with him in their tonges.

For their hearte was not whole with him: neyther continued they stedfast in his couenaunt.

But he was so mercifull: that he forgaue their misdedes, and destroyed them not.

Yea, many a time turned he his wrath away, and would not suffre his whole displeasure to arise.

For he considered that they were but flesh: and that they were euen a wynde that passeth away, and commeth not againe.

Many a time did they prouoke him in the wildernes: and greued him in the desert.

They turned backe, and tempted God: and moued the holy one in Israel.

They thought not of his hande: and of the day whe he delinered them from the hand of the enemye.

How he had wrought his miracles in Egipte: and

yes

his wonders in the field of Zoan.

He turned their waters into bloud: so that they might not drinke of the riuers.

He sent lice among them and deuoured them vp: & frogges to destroy them.

He gaue their fruites vnto the caterpiller: and their labor vnto the grashopper.

He destroyed their vines with hayle stones: and their mulbery trees with the frost.

He smote their cattell also with haile stones: and their flockes with hotte thunderbolles.

He cast vpon them the furiousnes of his wrathe: angre, displeasure, and trouble, and sente euill aungelles amonge theim.

He made a waie to his indignation, and spared not their soule from death: but gaue their lyfe ouer to the pestilence.

And smote all the fyrst borne in Egypt: the moste principall and myghtiest in the dwellinges of Ham.

But as for his owne people, he led them forthe like sheepe: & caried them in the wyldernes like a flock.

He brought them out safely, that they shoulde not feare: and ouerwhelmed their enemies with the sea.

And brought them in the borders of his sanctuarie: euen in his mountaine, which he purchased wyth his right hand.

He cast out the heathen also before them: caused their land to be deuided amonge them for an heritage, and made the tribes of Israel to dwel in their tentes.

So they tempted and displeased the most high god: and kept not his testimonies.

But turned their [illegible], and fel away like their fathers: starting a[illegible] a broken bow.

For they greued him with their hil alters: & prouo-

[illegible]ed

ked hym to displeasure with their ymages.

When God hearde this, he was wrothe: and take sore displeasure at Israell.

So that he forsooke the tabernacle in Silo: euen the tent that he had pitched among them.

He delyuered their power into captiuitie: and their beautie into the enemies hande.

He gaue his people ouer also into the swerde: and was wrothe with his inheritaunce.

The fyre consumed the yonge men: and their maydens were not geuen to maryage.

Their prieftes were slayne with the swerde: and there were no wydowes to make lamentation.

So the Lorde awaked as one out of slepe: and like a gyaunt refreshed with wyne.

He smote his enemies in the hynder parties: and put them to a perpetuall shame.

He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the tribe of Juda euen the hyll of Syon, whiche he loued.

And there he buylded his temple on hie: and layde the foundacion of it lyke the grounde whiche he hath made continually.

He chose Dauid also his seruaunt: and tooke hym away from the shepe folde.

As he was folowyng the ewes great with yonge ones, he toke hym that he myght fede Jacob his people, and Israell his enheritaunce.

So he fedde them with a faythfull and true harte: and ruled them prudently with all his power.

Morning prayer.

O God, the heathen are come into thy enheritance: thy holye temple haue they defyled, and made Jerusalem an heape of stones.

The dead bodies of thy seruauntes haue they geuē to be meate vnto foules of the ayre: and the flesche of thy saīctes vnto the beastes of the land.

Their bloud haue they shed like water on euery side of Jerusalem: and ther was no man to bury them.

We are become an open shame vnto our enemies: a very scorne & derisiō vnto thē that are coūd about vs.

Lord how long wilt thou be angry: shal thy. gelousy burne like fier for euer?

Powre out thine indignation vpon the hethen that haue not knowen the: and vpon the kyngdomes that haue not knowen thy name.

For they haue deuoured Jacob: and laid waste his dwelling place.

O remember not our old sinnes, but haue mercy vpon vs, & that soone, for we are come to great misery.

Helpe vs, O God of our saluation for the glorye of thy name: O deliuer vs, and be merciful vnto our sinnes for thy name sake.

Wherfore do the heathen say, where is now their God?

O let the vengeaunce of thy seruauntes bloud that is shed: be openly shewed vpō the heathē in our sight.

O let the sorowful sighing of the prisoners come before the: according to the greatnes of thy power, preserue thou those that are appointed to dye.

And as for the blasphemy wherewith our neighbours haue blasphemed the: reward thou them O Lord, seuenfold into their bosome.

So we that be thy people, and sheepe of thy pasture, shall

So we that be thy people, and shepe of thy pasture shal geue the thankes for euer: and wyl alway be shewing forth thy praise, from generac̃ to generation.

Qui regis Israel. Psalm. lxxx.

HEare, O thou shepeherde of Israell, thou that leadest Joseph lyke a shepe: shewe thy self also thou that sittest vpon the Cherubins.

Before Ephraim, Ben Jamin, & Manasses: stirre vp thy strength, and come and helpe vs.

Tourne vs agayne, O God: shewe the light of thy countenance, and we shall be whole.

O lorde god of hostes: howe longe wylte thou be angry with thy people that praieth:

Thou fedest them with the breade of teares: and geuest them plentuousnes of teares to drynke.

Thou haste made vs a very strife vnto our neyghbours: and our enemies laugh vs to scorne.

Tourne vs agayne, thou god of hostes: shewe the lyght of thy countenance, and we shall be whole.

Thou haste brought a vine out of Egypte: thou haste caste out the heathen, and planted it.

Thou madest roume for it: and when it had taken roote, it fylled the lande.

The hylles were couered with the shadow of it: & the boughes therof were lyke the goodly cedre trees.

She stretched out her braunches vnto the sea: and her boughes vnto the ryuer.

Why haste thou then broken downe her hedge: that all they whiche goe by, plucke of her grapes:

The wylde bore out of the wood dooth roote it vp: and the wylde beastes of the fielde deuourr it.

Turne thee agayne, thou god of hostes, loke downe from heauen: beholde and visite this vine.

And the place of the vineyarde that thy right hand hath planted: and the braunche that thou madeste so strong for thy selfe.

It is brent with fier, and cut down: and they shal perish at the rebuke of thy countenaunce.

Let thy hand be vpon the man of thy right hande: and vpō the son of man whom thou madest so strong for thyne owne selfe.

And so wil not we go back from the: Oh let vs liue and we shall call vpon thy name.

Turne vs again, O Lorde God of hostes: shew the light of thy countenaunce, and we shalbe hole.

Exultate deo. Psalm. lxxxi.

Syng we merily vnto god our strength: make a cheareful noyse vnto the god of Jacob.

Take the psalme, bring hither the tabret: the mery harpe with the lute.

Blowe vp the trompet in the new moone: euen in the time appointed, and vpon our solemne feast day.

For this was made a statute for Israel: and a law of the God of Jacob.

This he ordeined in Joseph for a testimonie: when he came out of the lande of Egipte, and had hearde a straunge language.

I eased my shoulder from the burthen: and his hādes wer deliuered from making the pottes.

Thou calledst vpō me in troubles, and I deliuered the: and heard the, what time the storme fel vpon the.

I proued the also: at the waters of strife.

Heare, O my people, and I wil admonish the O Israel if thou wilt hearken vnto me.

There shal no straunge god be in the: neither shalt thou worship any other god.

I am the lord thy God, which brought the out of
land of Egipt: open thy mouth wide and I shal fil
But my people would not heare my voice: and Is-
rael would not obey me.

So I gaue them vp vnto their own heartes lust:
and let them folow their own imaginations.

O that my people would haue herkened
me:
for if Israel had walked in my waies.

I should soone haue put down their enemies: and
turned my hand against their aduersaries.

The haters of the Lord should haue bene found ly-
ers: but their time should haue endured for euer.

He should haue fed them also with the finest wheat
floure: and with hony out of the stony rocke should I
haue satisfied the.

Deus stetit in Sinagoga. Psalm. lxxxii.

GOd standeth in the congregation of princes: he
is iudge among Gods. Euenig
praier.

How long wil you geue wrong iudgemēt: and
accept the persons of the vngodly?

Defend the poore and fatherles: se that such as be in
nede and necessitie haue right.

Deliuer the outcast and poore: saue them from the
hand of the vngodly.

They wil not be learned, nor vnderstand, but walk
on stil in darkenes: al the foundations of the earth be
out of course.

I haue said: ye are Goddes, and ye al are children
of the most highest.

But ye shal dye like men: and fal like one of ỹ princes

Arise, O God, and iudge thou the earth: for thou
shalte take al heathen to thyne inheritaunce.

Deus quis similis, Psalm. lxxxiii.

HOld not thy tongue, O God: kepe not stil silẽce refraine not thy selfe, O God.

For loe, thine enemies make a murmuringe: and they that hate the haue lift vp their head.

They haue imagined craftely againste thy people and take counsaile againste thy secret ones.

They haue saide, come and let vs roote them oute, that they be no more a people: and that the name of Israel may be no more in remembraunce.

For they haue cast their heades together wyth one consent: and are confederate against the.

The tabernacles of the Edomites and the Ismaelites: the Moabites, and Hagarenes.

Geba and Ammon, and Amelech: the Philistines with them that dwel at Tire.

Assur also is ioyned vnto them: and hath holpẽ the children of Loth.

But do thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin at the brooke of Kison.

Which perished at Endor: and became as the dong of the earth.

Make them and their Princes lyke Oreb and Zeb: yea make al their princes like as Zeba & Salmana.

Which saye: let vs take to our selues the houses of god in possession.

O my god, make thẽ like vnto a whele: and as the stubble before the wind.

Like as the fier that burneth vp the wood: and as the flame that consumeth the mountaines.

Persecute them euen so with thy tempest: & make them afrayde with thy storme.

Make their faces ashamed, O Lord, that thei may seke thy name.

Let them be confounded and vexed euer more and more:let them be put to shame and perish.

And they shal know,that thou(whose name is Iehouah:)art only the most highest ouer al the earth.

Quam dilecta tabernacula. Psalm.lxxxiiii.

HOw amyable are thy dwellinges:thou Lord of hostes.

My soule hath a desire and longing to enter into the courtes of the Lord:my hart and my flesh reioyce in the liuinge god.

yea,the sparowe hath found her an house, and the swallow a nest,wher she may lay her yong: euen thy aulters O Lorde of hostes,my king and my god.

Blessed are they that dwel in thy house:they wil be alway praisyng the.

Blessed is that manne,whose strength is in the, in whose heart are thy waies.

Which going through the vale of misery,vse it for a well:and the pooles are filled with water.

They will goe from strength to strength:and vnto the god of gods appereth euery one of them in Sion

O lorde God of hostes,heare my prayer: herken O God of Iacob.

Behold O god our defender:and loke vpon the face of thine anointed.

For one day in thy courtes:is better then a thousād

I had rather be a doore keper in ỹ house of my god: then to dwel in the tentes of vngodlines.

For the Lord god is a light and defence:the Lorde wil gene grace and worship,and no good thyng shall he withhold from them that liue a godly life.

O lord god of hostes:blessed is the mā that putteth his trust in the.

Benedixisti domine. Psalm. lxxxv.

LOrd thou art become gracious vnto thy lande: thou hast turned away the captiuitie of Jacob.

Thou hast forgeuen the offence of thy people: and couered al their sinnes.

Thou hast taken away al thy displeasure: and turned thy selfe from thy wrathful indignacion.

Turne vs then, O God, our sauiour: and let thine angre cease from vs.

Wilt thou be displeased at vs for euer: and wilte ꝑ stretch out thy wrath frō one generation to another:

Wilt thou not turne againe and quicken vs: that thy people may reioyce in the.

Shew vs thy mercy, O Lord: and graunt vs thy saluacion.

I wil herken what the lord god wil say concerning me: for he shal speke peace vnto his people, and to his sainctes, that they turne not againe.

For his saluation is nie them that feare him: that glory may dwel in our land.

Mercy and truth are met together: righteousnes and peace haue kissed eche other.

Truth shal florish out of the earth: and righteousnes hath loked down from heauen.

Yea, the lord shal shew louinge kindnes: and oure land shall geue her encrease.

Righteousnes shal come before him: and he shal direct his going in the way.

Inclina domine aurem. Psalm. lxxxvi.

Morning prayer.

BOw down thyn eare, O Lord, and heare me for I am poore and in miserye.

Preserue thou my soule, for I am holy: my god saue thy seruaũt, ꝑ putteth his trust in ꝑ

Be

Be merciful vnto me, O Lord: for I wil cal dayly vpon the.

Comfort the soule of thy seruaunt: for vnto the (O Lorde) doo I lift vp my soule.

For thou Lorde art good & gracious: and of great mercy vnto al them that cal vpon the.

Geue eare Lorde vnto my praier: and ponder the voice of myne humble desires.

In the tyme of my trouble I wil cal vpon the: for thou hearest me.

Among the gods ther is none like vnto the (O lord) there is not one that can doe as thou doest.

Al nations whom thou hast made, shal come and worship the, O lord: and shal glorifie thy name.

For thou art great, and doest wonderous thinges: thou art God alone.

Teach me thy way (O Lord) and I wil walke in thy truth: O knit my heart vnto the, that it may feare thy name.

I wil thanke the, O lord my God, with al my hert: and wil praise thy name for euermore

For great is thy mercy toward me: and thou haste deliuered my soule from the nethermost hel.

O God, the proude are risen against me: and the cõgregatiõ of naughty men haue sought after my soule and haue not set the before their eies.

But thou (O lord God) art ful of compassion & mercy: long suffering, plenteous in goodnes and truth.

O turne the then vnto me, and haue mercy vpõ me: geue thy strength vnto thy seruaunt, and help the son of thyne handmayde.

Shewe some good token vpon me for good, that they whiche hate me maye see it, and be ashamed: be-

cause thou Lorde haste holpen me and comforted me.

Fundamenta eius. Psalm. lxxxvii.

HEr foundacions are vpon the holye hylles: the Lord loued the gates of Sion, more then al the dwellinges of Jacob.

Very excellent thinges are spoken of the: thou city of God.

I wil thinke vpon Rahab and Babilon: with them that know me.

Behold ye the Philistines also: and they of Tyre: with the Moryans, loe ther was he borne.

And of Sion it shalbe reported, that he was borne in her: and the most high shal stablishe her.

The Lord shal rehearse it when he writeth vp the people: that he was borne there.

The singers also and trumpetters shal he reherse: al my freshe springes shalbe in the.

Domine deus salutis. Psalm. lxxviii.

O Lord God of my saluacion, I haue cryed day and nighte before thee: O let my praier entre into thy presence, enclyne thyne eare to my callinge.

For my soule is ful of trouble: and my life draweth nigh vnto hel.

I am counted as one of them that go downe into the pit: and I haue bene euen as a man that hath no strength.

Free among the dead, like vnto them that be wounded & lye in the graue, which be out of remembrance: and are cut away from thy hand.

Thou hast laide me in the lowest pitte, in a place of darkenes: and in the deepe.

Thine indignation lyeth harde vpon me: and thou haste

hast vexed me with al thy stormes.

Thou hast put away myne acquaintaunce far fro me: and made me to be abhorred of them.

I am so fast in prison: that I cannot geat foorth.

My sight fayleth for very trouble: Lorde I haue called dayly vpon thee, I haue stretched out my handes vnto thee.

Doest thou shew wonders amonge the deade: or shall the dead ryse vp agayne and prayse thee:

Shal thy louyng kyndnes be shewed in the graue: or thy faithfulnes in destruction.

Shall thy wonderous workes be knowen in the darke: and thy rightousnes in the land, where al thinges are forgotten:

Vnto thee haue I cryed, O lorde: and early shall my praier come before thee.

Lorde, why abhorrest thou my soule: and hydest thy face fro me:

I am in misery, and like vnto him that is at the point to die: euen fro my youth vp, thy terrors haue I suffered, with a troubled mynde.

Thy wrathful displeasure goeth ouer me: and the feare of the hath vndone me.

They came round about me dayly like water: and compassed me together on euery syde.

My louers and frendes hast thou put away fro me: and hid mine acquaintaunce out of my sight.

Misericordias domini. Psalm lxxxix.

My song shalbe alway of the louing kindnes of the lorde: with my mouth will I euer be shewing thy truth: from one generation to another. Euenyng prayer.

For I haue saide, mercy shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

I haue made a couenaũnt with my chosen: I haue swozne vnto Dauid my seruaunt.

Thy sede will I stablishe foz euer: and sette vp thy thzone from one generation to another.

O lozd the very heauẽs shal pzaise thy wonderous wozkes: & thy truth in the cõgregation of the saintes.

Foz who is he among the cloudes: that shalbe compared vnto the Lozde?

And what is he among the goddes: that shalbe like vnto the Lozde?

God is very greately to be feared in the counsayle of the sainctes: and to be had in reuerence of all them that are about him.

O lozd God of hostes: who is like vnto the: thy truth (most mighty Lozd) is on euery side.

Thou rulest the rageing of the sea: thou stillest the waues therof, when they arise.

Thou hast subdued Egipt, and destroyed it: thou hast scattered thine enemies abzoade with thy mighty arme.

The heauens are thyne, the earthe also is thyne: thou hast laid the foundation of the round wozld, and all that therin is.

Thou hast made the Nozth and the South: Tabor and Hermon shall reioyce in thy name.

Thou hast a mighty arme: strong is thy hande, and high is thy right hand.

Righteousnes and equitie is the habitacion of thy seate: mercy and truth shal go befoze thy face.

Blessed is the people (O Lozd) that can reioyce in the: they shal walke in the light of thy countenaunce.

Their delight shalbe dayly in thy name: and in thy righteousnes shal they make their boast.

For thou arte the glorye of theyr strengthe: and in thy louyng kyndnes thou shalte lifte vp our hornes.

For the Lorde is our defence: the holy one of Israell is our kynge.

Thou spakest somtyme in visions vnto thy Saintes, and saydest: I haue layde helpe vpon one that is mighty: I haue exalted one chosē out of the people

I haue founde Dauid my seruaunt: with my holy oyle haue I annointed him.

My hande shall holde hym fast: and my arme shal strengthen him.

The enemy shall not be hable to doo him violence: the sonne of wickednes shall not hurte him.

I shall smite downe his foes before his face: and plague them that hate him.

My truthe also and my mercy shall be with hym: and in my name shall his horne be exalted.

I will sette his dominion also in the sea: and his righte hande in the flouddes.

He shall calle me: thou art my Father, my God, and my stronge saluation.

And I will make hym my fyrst borne: higher then the kynges of the earthe.

My mercy will I kepe for him for euermore: and my couenant shall stande faste with hym.

His sede also will I make to endure for euer: and his throne as the daies of heauen.

But if his children forsake my lawe: and walke not in my iudgementes.

If they breake my statutes and kepe not my commaundementes: I will visite their offences with the rodde, and their sinne with scourges.

Neuertheles, my louynge kyndenes will I not vtterly

vtterly take from hym: nor suffre my trouthe to fayle.

My couenãt wyll I not breake, nor alter the thyng that is gone out of my lyppes: I haue swoorne ones by my holynes, that I wyll not fayle Dauid.

His seede shall endure for euer: and his seate is lyke as the sunne before me.

He shall stande fast for euermore as the mone: and as the faithfull witnes in heauen.

But thou hast abhorred and forsaken thy annoynted: and arte displeased at hym.

Thou haste broken the couenant of thy seruante: and caste his crowne to the grounde.

Thou haste ouerthrowen all his hedges: and broken downe his stronge holdes.

All they that go by, spoyle hym: and he is become a rebuke to his neighbours.

Thou haste sette vp the ryghte hande of his ennemies: and made all his aduersaries to reioyce.

Thou haste taken away the edge of his swoord: and geuest hym not victory in the battayle.

Thou haste put out his glory: and caste his throne downe to the grounde.

The dayes of his youth haste thou shortened: and couered hym with dishonour.

Lorde, howe longe wylte thou hyde thy selfe for euer: and shall thy wrathe burne lyke fyre:

O remembre howe shorte my tyme is: wherefore haste thou made all men, for nought:

What man is he that liueth, and shal not see death: and shal deliuer his owne soule from the hand of hel:

Lorde, where are thy olde louyng kyndnes: which thou swarest vnto Dauid in thy truthe.

Remembre, lorde, the rebuke that thy seruauntes

haue

hym: and howe I doo beare in my bosome the rebu-
ke s of many people.

Therwith thyne ennemies blasphemed thee: and
sclaundered the footesteppes of thyne anoynted: prai-
sed be the lorde for euermore. Amen.

Domine refugium. Psalm. xc.

LOrde thou haste bene our refuge: from one ge-
neration to an other.

Before the mountayns were brought forth, Morning
or euer the earthe and the worlde were made, thou art praier.
god from euerlasting, and worlde without ende.

Thou turnest man to destruccion: again thou sai
est, come againe ye children of men.

For a thousand yeares in thy sight are but as ye-
sterday: seyng that is past as a watch in the night.

Assone as thou scatterest them, they are euen as a
slepe: and fade away sodainly lyke the grasse.

In the morning it is grene and groweth vp: but in
the euening it is cut down (dried vp) and withered.

For we consume away thy displeasure: and are a-
fraied at thy wrathful indignation.

Thou hast set our misdedes before the: and our se
crete sinnes in the light of thy countenance.

For when thou art angry, al our dayes are gon: we
bring our yeres to an end as it wer a tale that is told
The dayes of our age are threscore yeares and ten
and though men be so strong that they come to foure
score yeares: yet is their strength then but labour, and
sorow, so soone passeth it away, and we are gone.

But who regardeth the power of thy wrathe: for
uen therafter as a man feareth so is thy displeasure.

O teache vs to number our dayes: that we may ap
ply our heartes vnto wisedome.

Turne

Turne the againe (O lord) at the last: and be gra cious vnto thy seruauntes.

O satisfy vs with thy mercy, and that sone: so shal we reioyce and be glad al the dayes of our life.

Comfort vs againe, now after the time that thou hast plagued vs: and for the yeares wherin we haue suffred aduersitie.

Shew thy seruauntes thy worke: and their chyl dren thy glory.

And the glorious maiesty of the Lorde our God be vpon vs: prosper thou the worke of our handes vpō vs, O prosper thou our handy worke.

Qui habitat. Psalm. xci.

WHoso dwelleth vnder the defence of the moste highe: shal abide vnder the shadowe of the al mightie.

I wil say vnto the Lord: thou art my hope and my strong holde, my god, in him wil I trust.

For he shal deliuer thee from the snare of the hun ter: and from the noisome pestilence.

He shal defende the vnder hys wynges, and thou shalt be safe vnder his fethers: hys faythfulnesse and truth shalbe thy shield and buckeler.

Thou shalt not be afraied for any terrour by night: nor for the arrow that flieth by day.

For the pestilence that walketh in the darkenesse: nor for the sickenes that destroieth in the noone daye.

A thousand shal fal beside thee: and ten thousand at thy right hande, but it shal not come nigh thee.

Yea, with thyne eies shalt thou beholde: and see ỹ reward of the vngodly.

For thou lord art my hope: thou hast set thin house of defence very hye.

There shal no euil happen vnto the: neyther shal

any plague come nie thy dwellyng.

For he shal geue his Aungels charge ouer the: to kepe the in al thy waies.

They shal beare the in their handes: that thou hurt not thy foote against the stone.

Thou shalt go vpon the Lion and adder: the young Lion and the dragō shalte thou treade vnder thy fete.

Because he hath set his loue vpon me, therfore shall I deliuer hym: I shal sette hym vp, because he hathe knowen my name.

He shal cal vpon me, and I wil heare him: yea, I am with him in trouble, I wil deliuer him, and bring him to honour.

With long life wil I satisfy him: and shew him my saluation.

Bonum est confitere. Psalm. xcii.

IT is a good thing to geue thankes vnto the lord & to sing praises vnto thy name, O most high.

To tel of thy louing kindnes early in the morning: and of thy truth in the night season.

Upon an instrument of ten stringes, and vpō the lute: vpon a loude instrument and vpon the harpe.

For thou lord hast made me glad through thy workes: and I wil reioyce in geuing praise, for the operacions of thy handes.

O Lorde, how glorious are thy workes: and thy thoughtes are very deepe.

An vnwise man doth not wel consider this: and a foole doth not vnderstand it.

When the vngodlye are grene as the grasse, and when al the workes of wickednes do florish: thē shall they be destroyed for euer, but thou lord art the moste high for euermore.

For

For lo, thyn enemies ℣ lord, to thyn enemies shall perish, & all ỹ workers of wickednes shalbe destroied.

But my horne shalbe exalted like the horne of an vnicorne: for I am anointed with fresshe oile.

Myne eie also shall see his lust of his enemies: and mine eare shall here his desire of the wicked that rise vp against me.

The rightuous shall flourisshe like a palme tree: and shall spreade abroade lyke a cedre in Libanus.

Suche as be planted in the house of the lorde shall flourisshe in the courtes (of the house of our god.)

They shall also bryng foorth, more fruite in their age: and shalbe fatte and well lykyng.

That they maye shewe howe trewe the lorde my strēgth is: & that ther is none vnrighteousnes in him

Dominus regnauit. Psalm. xciii.

THe Lorde is kyng, and hath put on: glorious appareil: the Lorde hath put on his appareil, and girded hym selfe with strengthe.

He hath made the rounde worlde so sure: that it can not be moued.

Euer sence the worlde began hath thy seate bene prepared: thou arte from euerlastynge.

The floudes are risen (O Lord) the floudes haue lyfte vp their voyce: the floudes lift vp their waues.

The wanes of the sea are myghty, & rage horribly: but yet the Lorde that dwelleth on hye, is myghtier.

Thy testimonies O Lorde are very sure: holynes becometh thyne house for euer.

Deus vltionum. Psalm. xciiii.

Euenig prayer.

O Lorde God to whom vengeaunce belongeth: thou God to whome vengeaunce belongeth, shewe thy selfe.

Arise

Arise thou iudge of the worlde: and reward the proud after their deseruing.

Lord how long shal the vngodly: howe long shal the vngodly triumphe.

How long shal al wicked doers speake so disdaine fully: and make such proud boasting.

They smyte down thy people, O Lorde: and trouble thine heritage:

They murther the widdow and the straunger: and put the fatherles to death.

And yet the say, tushe, the Lord shal not see nether shal the God of Jacob regard it.

Take heede, ye vnwise among the people: O ye fooles, when wil ye vnderstande:

He that planted the eare, shal he not heare: or he that made the eye, shal he not se:

Or he that nurtereth the Heathen: it is he that teacheth man knowledge, shal he not punishe:

The Lorde knoweth the thoughtes of man: that they are but vayne.

Blessed is the man, whom thou chastenest O Lord: and teachest in thy law.

That thou maiest geue him pacience in time of aduersity: vntil the pit be digged vp for the vngodly.

For the Lord wil not fayle his people: neither wil he forsake his enheritaunce.

Until righteousnes turne againe vnto iudgemēt: al such as be true of heart shal folow it.

Who wil rise vp with me againste the wicked: or who wil take my part against the euil doers:

Yf the Lord had not helped me: it had not failed, but my soule had ben put to silence.

But when I said, my foote hath slipped: thy mercy

(O Lord) helped me vp.

In the multitude of sorowes that I had in my heart: thy comfortes haue refreshed my soule.

Wilt thou haue any thynge to doe with the stole of wickednes: which ymagineth mischiefe as a law?

They gather them together against the soule of the righteous: and condemne the innocent bloud.

But the Lorde is my refuge: and my God is the strength of my confidence.

He shal recompence them their wickednes, and destroy them in their own malice: yea, the Lord our god shal destroy them.

Venite exultemus. Psalm. xcv.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs hartely reioyce in the strength of our saluacion.

Let vs come before his presence with thankes geuing: & shewe our selues glad in him with Psalmes.

For the Lorde is a great God: and a great king aboue al goddes.

In his hande are all the corners of the earth: and the strength of the hilles is his also.

The sea is his and he made it: and his handes prepared the drie land.

O come let vs worship and fal downe: and kneele before the lord our maker.

For he is (the Lord our God: and we are the people of his pasture, and the shepe of his handes.

To day yf ye will heare his voyce, harden not your heartes: as in the prouocation, and as in the daye of temptation in the wildernes.

When your fathers tempted me: proued me and saw my workes.

Forty yeres long was I greued with that gene-

racion,

ration,and said:it is a people that do erre in their har-
tes,for they haue not knowen my waies.

Vnto whom I sware in my wrath:that they shold not entre into my rest.

Cantate domino canticum. Psalm. xcvi.

O Sing vnto the Lorde a new songe:singe vnto the lord,al the whole earth.

Sing vnto the lord and praise his name:be telling of his saluacion from daye to daye.

Declare his honour vnto the heathen:and his wō ders vnto al people.

For the Lord is great,and cannot worthely be prai sed: he is more to be feared then al Goddes.

As for al the Goddes of the Heathen, they be but Idols:but it is the Lord that made the heauens.

Glory and worship are before him:power and ho nour are in his Sanctuary.

Ascribe vnto the Lord(O ye kinredes of the peo-ple:)ascrybe vnto the Lord worship and power.

Ascribe vnto the Lorde the honoure due vnto hys name:bring presentes,and come into his courtes.

O worship the Lord in the beauty of holines: lette the whole earth stand in aw of him.

Tel it out amonge the Heathen that the Lorde is king:and that it is he which hath made ẏ roūd world so fast that it cannot be moued,and how that he shall iudge the people righteously.

Let the heauens reioyce,and let the earth be glad: let the sea make a noise,and al that therin is.

Let the field be ioyful,and al that is in it:then shal al the trees of the wood reioyce before the Lord.

For he cometh,for he cometh to iudge the earth: & with righteousnes to iudge the world,and the people

with his trueth.

Dominus regnauit. Psalm.xcvii.

THe lord is King: the earth may be glad therof, yea the multitude of the Iles maye be gladde therof.

Cloudes and darknes are round aboute him: righteousnes & iudgemēt are the habitation of hys seate.

Ther shal go a fyre before him: and burne vp hys enemies on euery side.

His lightninges gaue shine vnto the worlde: the earth saw it, and was afraide.

The hilles melted like ware at the presence of the lord: at the presence of the Lord of the whole earth.

The heauens haue declared his righteousnes: and al the people haue seue his glory.

Confounded be al they that worship carued ymages, and that delight in vayne goddes: worship hym al ye goddes.

Sion hearde of it, and reioised: and the daughters of Iuda wer glad, because of thy iudgement, O lord.

For thou lord art hier then al that are in the earth: thou art exalted farre aboue al goddes.

O ye that loue the lord se that ye hate the thing whiche is euil: the Lord preserueth the soules of his saintes, he shal deliuer them fro the hand of the vngodly.

Ther is sprong vp a light for the righteous: and a ioyful gladnes for such as be true hearted.

Reioyce in the Lord, ye righteous, and geue thankes for a remembraunce of his holines.

Cantate domino. Psalm.xcviii.

O Sing vnto the Lord a new song: for he hath done maruelous thinges.

With his own right hād, and with hys holy arme

arme hath he gotten hymself the victory.

The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the Heathen.

He hath remembred his mercy and truth toward the house of Israel: & all the endes of the world haue sene the saluation of our God.

Shew your selues ioyful vnto the Lord all ye landes: sing, reioyce, and geue thankes.

Prayse the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgeuing.

With trumpettes also and shaumes: O shew your selues ioyful before the Lord the king.

Let the sea make a noise, and all that therein is: the rounde worlde, and they that dwel therein.

Let the floudes clappe their handes, and lette the hilles be ioyefull together before the Lorde: for he is come to iudge the earth.

With righteousnes shal he iudge the worlde: and the people with equitie.

Dominus regnauit. Psalm. xcix.

THe Lord is king, be the people neuer so vnpacient: he sitteth betwene the Cherubins, bee the earth neuer so vnquiete.

The lord is great in Sion: & hye aboue al people.

They shal geue thankes vnto thy name: which is great, wonderful, and holy.

The kinges power loueth iudgement, thou hast prepared equitie: thou hast executed iudgemente and righteousnesse in Jacob.

O magnifie the Lord our God: and fal doune before his footestole, for he is holy.

Moyses and Aaron among his priestes, and Samuel among such as cal vpon his name: these called

vpon the Lord, and he heard them.

He spake vnto them out of the cloudy piller: for they kept his testimonies, and the law that he gaue them.

Thou heardest them (O lorde our God:) thou forgauest theym, O God, and punishedst their owne inuencions.

O magnifie the Lorde our God: and worship him vpon his holy hill, for the Lorde oure God is holy.

Iubilate deo. Psalm. C.

BE ioyfull in the lord (all ye landes) serue the Lord with gladnes, and come before his presence with a song.

Be ye sure that the Lorde he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O go your way into his gates with thākesgeuing, and into hys courtes with praise: be thankefull vnto him, and speake good of his name.

For the lord is gracious, his mercy is euerlasting: and his truth endureth frō generation to generation

Misericordiam &. Psalm. Ci.

MY song shalbe of mercy and iudgemente: vnto the (O lord) wil I sing.

O let me haue vnderstanding: in the waye of godlines.

When wilt thou come vnto me? I wil walke in my house with a perfect heart.

I wil take no wicked thing in hand: I hate the sinnes of vnfaithfulnes, ther shal no such cleue vnto me

A froward heart shal depart from me: I wyll not know a wicked person.

Whoso priuely slaundzeth his neighbour: him wil I destroy.

Who so

Who so hath also a proude looke and hye stomake: I will not suffer hym.

Myne eyes loke vpon suche as be faithfull in the lande: that they may dwell with me.

Who so leadeth a godly lyfe: he shalbe my seruant.

There shal no deceitful person dwell in my house: he that telleth lyes shall not tary in my syght.

I shall soone destroye all the vngodly that are in the lande: that I may roote oute all wicked doers from the citie of the Lorde.

Domine exaudi orationem meam, Psal. cii.

Morning prayer.

HEare my praier, O Lorde: and lette my crying come in vnto thee.

Hyde not thy face fro me in the tyme of my trouble: encline thyne eares vnto me when I call, O heare me, and that right soone.

For my daies are consumed away lyke smoke: and my bones are brent vp, as it were a fyrebrande.

My hearte is smytten downe, and wythered lyke grasse: so that I forgeat to eate my breade.

For the voyce of my gronynge: my bones wille scante cleaue to my flesshe.

I am become like a pellicane of the wildernes: and like an Oule that is in the deserte.

I haue watched, and am euen as it were a sparow: that sitteth alone vpon the house toppe.

Myne enemies reuile me al the day long: and they that ar mad vpon me, ar swoorn togither against me.

For I haue eaten asshes as it were breade: and myngled my drynke with wepyng.

And that because of thyn indignation and wrath: for thou haste taken me vp, and caste me downe.

My days are gone like a shadow: & I am withe-

red lyke grasse.

But thou (O Lorde) shalt endure for euer: and thy remembraunce throughout all generations.

Thou shalt aryse, and haue mercy vppon Syon: for it is tyme that thou haue mercy vpon her, yea the tyme is come.

And why? thy seruantes thynke vpon her stones: and it pitieth them to see her in the duste.

The Heathen shall feare thy name, O lorde: and all the kynges of the earth thy maiestie.

When the Lorde shal buylde vp Syon: and when his glory shall appere.

When he turneth him vnto the praier of the poore destitute: and despiseth not their desire.

This shalbe written for those that come after: and the people which shalbe borne, shal praise the Lorde.

For he hath loked downe from his sanctuary: oute of the heauen did the Lord behold the earth.

That he might here the mournings of such as be in captiuitie: & deliuer the children appointed vnto deth

That they may declare the name of the lord in Sion: and his worship at Jerusalem.

When the people are gathered together: and the kingdomes also to serue the lord.

He brought down my strength in my iourney: and shortned my dayes.

But I saide, O my God, take me not awaye in the middest of mine age: as for thy yeares, they endure throughout al generations.

Thou Lord in the beginning hast laid the foundacions of the erth: & the heuens ar the worke of thy handes.

They shal perishe, but thou shalte endure: they al shal waxe old as doth a garment.

And as a veſture ſhalt thou change them, and they ſhall be chaunged: but thou arte the ſame, and thy yeares ſhall not fayle.

The chyldren of thy ſeruauntes ſhall continue: and their ſeede ſhall ſtande faſt in thy ſyght.

Benedic anima mea. Pſalm. Ciiii.

PRayſe the Lorde, O my ſoule: and all that is within me, prayſe his holy name.

Prayſe the Lorde, O my ſoule: and forgeat not all his benefites.

Whiche forgeueth all thy ſynne: and healeth all thyne infirmities.

Whiche ſaueth thy lyfe from deſtruction: and crouneth thee with mercy and louyng kyndnes.

Whiche ſatiſfied thy mouthe with good thynges: makyng thee yonge and luſty as an Eagle.

The Lord executeth righteouſnes and iudgement: for all them that are oppreſſed with wronge.

He ſhewed his waies vnto Moyſes: his woorkes vnto the chyldren of Iſraell.

The Lorde is full of compaſſion and mercy: longe ſuffrynge, and of great goodnes.

He will not alway be chydyng: nether kepeth he his anger for euer.

He hath not dealt with vs after oure ſynnes: nor rewarded vs accordyng to our wickednes.

For looke howe hye the heauen is in compariſon of the earthe: ſo great is his mercy alſo toward them that feare hym.

Loke howe wyde alſo the Eaſt is from the weſt: ſo farre hath he ſet our ſynnes from vs.

Yea lyke as a father pitieth his owen children: euē ſo is the lorde mercyfull vnto theim that feare hym.

For

For he knoweth whereof we be made: he remembreth that we are but dust.

The dayes of man are but as grasse: for he flourisheth as a floure of the field.

For as soone as the wind goeth ouer it, it is gone: and the place therof shal know it nomore.

But the mercifull goodnes of the Lord endureth for euer, and euer, vpō them that feare him: and his righteousnes vpon childers childzen.

Euen vpon such as kepe his couenaunt: & thinke vpon his commandementes to do them.

The Lord hath prepared his seate in heauen: and his kingdom ruleth ouer al.

O praise the Lord ye Aungels of his, ye that excell in strength: ye that fulfil his commaundemente, and hearken vnto the voice of his wordes.

O praise the Lord al ye his hostes: ye seruauntes of his, that do his pleasure.

O speak good of ỳ lord al ye workes of his, in al places of his dominion: praise thou the lord, O my soule.

Benedic anima mea. Psalm. ciiii.

Euening prayer.

PRaise the Lord, O my soule, O Lord my God: thou arte become exceding glorious, thou arte clothed with maiestie and honour.

Thou deckest thy selfe with light, as it wer with a garment: and spredest out the heauens like a curtain

Which laieth the beames of his chambers in the waters: and maketh the cloudes his charet, and walketh vpon the winges of the wind.

He maketh his Aungels spirites: and hys ministers a flaming fyre.

He laied the foundations of the earth: that it neuer should moue at any time.

Thou

Thou coueredst it with the deepe like as with a garme
the waters stand in the hilles:
at thy rebuke they flee: at at the voyces of thy thu
nder they are afraied: they are afraied that go vp vs
by the hilles and down to the
ne valeys beneth: euen vnto the place whiche thou
hast appointed for them.
Thou hast set them their bondes whiche they shall
not passe: neyther tourne agayne to couer the earthe.
He sendeth the springes into the ryuers: whyche
runne amonge the hylles.
All beastes of the field drinke therof: and the wild
asses quenche theyr thyrste.
Beside them shal the foules of the ayre haue their
habitation: and syng among the braunches.
He watereth the hylles from aboue: the earth is
fylled with the fruite of thy woorkes.
He bryngeth forth grasse for the cattell: and grene
herbe for the seruice of men.
That he may bringe foode out of the earthe, and
wyne that maketh glade the heart of man: and oyle
to make him a cherefull countenaunce, and breade to
strengthen mans hearte.
The trees of the Lorde also are full of sappe: euen
the cedres of Libanus whiche he hath planted.
Wherin the birdes make their nestes: and the firre
trees are a dwelling for the Storke.
The hye hylles are a refuge for the wylde goates
and so are the stony rockes for the Conies.
He appointed the Moone for certaine seasons: &
the Sunne knoweth his going downe.
Thou makest darkenes that it may be night: wher
in al the beastes of the forest do moue.

The

meate at God
The Sunne
gether: and lay them downe in their dennes.
Man goeth forth to his worke and to his labor vntil the euening.
O lorde, howe manyfolde are thy workes: in wisedome hast thou made them all, the earthe is full of thy riches.
So is the great and wide sea also: wherin are things creping innumerable, both smal & great beastes.
There go the shippes, and there is that Leuiathã whome thou hast made to take his pastime therein.
These waite al vpon the: that thou maiest geue thē meate in due season.
When thou geuest it them, thei gather it: and when thou openest thy hand, they are filled with good.
When thou hidest thy face, they are troubled: when thou takest away their breath they dye, and are turned againe to their dust.
When thou lettest thy breath go forthe, they shalbe made: and thou shalt renew the face of the earth.
The glorious maiestie of the Lord shal endure for euer: the Lord shal reioyce in his workes.
The earth shal tremble at the loke of him: yf he do but touch the hilles, they shal smoke.
I wil sing vnto the Lord as long as I liue: I wil praise my God whyle I haue my being.
And so shal my wordes please him: my ioye shalbe in the Lord.
As for sinners, they shalbe consumed oute of the earthe, and the vngodlye shal come to an ende: praise thou the Lord, O my soule prayse the Lord.

Con-

Confitemini domino. Psalm.cv.

O Geue thanks vnto ỹ lord, & cal vpõ his name: tell the people what thynges he hath done. Morning praier.

O let your songes be of him, & praise him: & let your talkyng be of all his wonderous workes.

Reioyce in his holy name: let the harte of them reioyce that seeke the Lorde.

Seke ỹ lord & his strength: seke his face euermore.

Remembre the meruailous workes ỹ he hath don: his wonders, and the iudgementes of his mouth.

O ye sede of Abraham his seruant: ye childzen of Jacob his chosen.

He is the Lorde our God: his iudgementes are in all the worlde.

He hath ben alway myndfull of his couenant and promise: that he made to a thousande generations.

Euen the couenant that he made with Abraham: and the othe that he swore vnto Isaac.

And appoynted the same vnto Jacob for a lawe: and to Israel for an euerlastyng testament.

Saying, vnto thee wyll I geue the lande of Canaan, the lot of your inheritaunce.

When there was yet but a fewe of them: and they straungers in the lande.

What tyme as they went from one nation to an other: from one kyngdome to an other people.

He suffred no man to do them wrong: but repzoued euen kynges for their sakes.

Touche not myne annoynted: and dooe my prophetes no harme.

Moreouer he called for a dearth vpon the lande: and destroyed all the prouision of bread.

But he had sent a man before them: euen Joseph whiche was solde to be a bonde seruant.

Whose

Whose fete they hurt in the stockes, the yron entred into his soule.

Until the time came that his cause was knowen: the word of the Lord tried him.

The kinge sente, and deliuered him: the Prince of the people let him go free.

He made him Lord also of his house: and ruler of al his substaunce.

That he mighte enfourme hys Princes after hys wil: and teach his Senatours wisedome.

Israel also came into Egipte: and Jacob was a straunger in the land of Ham.

And he encreased his people exceedingly: and made them stronger then their enemies.

Whose hearte turned so that they hated his people: and dealt vntruly with his seruauntes.

Then sent he Moyses his seruaunte: and Aaron, whom he had chosen.

And these shewed his tokens among them: and wō ders in the land of Ham.

He sent darkenes, and it was darke: and they were not obedient vnto his worde.

He turned their waters into blond: and slew their fishe.

Their land broughte forth frogges: yea, euen in their kinges chambers.

He spake the word and ther came al maner of flies and lice in al their quarters.

He gaue them hayle stones for raine: and flambes of fyre in their land.

He smote their vines also, and fygtrees: and destroied the trees, that wer in their coastes.

He spake the worde, and the grashoppers came and

Cater-

Caterpillers innumerable: & did eate vp al the grasse in their lande, & deuoured the fruite of their ground.

He smote all the fyrste borne in their lande: euen the chiefe of all their strength.

He brought them forth also with syluer and gold: there was not one feble person amonge their tribes.

Egypt was gladde at theyr departynge: for they were afrayde of them.

He spred out a cloude to be a couerynge: and fyre to geue light in the nyght season.

At their desyre, he brought quailes: and he fylled them with the bread of heauen.

He opened the rocke of stone, and the waters flowed out: so that ryuers ranne in the dry places.

For why? he remembreth his holy promyse: and Abraham his seruant.

And he brought forth his people with ioy: and his chosen with gladnes.

And gaue them the landes of the hethen: and they toke the labours of the people in possession.

That they myght kepe his statutes: and obserue his lawes.

Confitemini domino. Psalm. cvi.

Euenig praier.

O Geue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Who can expresse the noble actes of the lord: or shewe forthe all his praise.

Blessed are they that alway kepe iudgement: and do righteousnes.

Remembre O Lord, accordyng to thy fauour, that thou bearest vnto thy people: O visite me with thy saluatiō

That I may se the felicitie of the chosē: and reioice in the gladnes of thy people, and geue thankes with thyne

thine enheritaunce.

We haue sinned with our fathers: we haue don amisse and dealt wickedly.

Our fathers regarded not thy wonders in Egipt, nether kepe thei thy great goodnes in remembraũce: but wer disobedient at the sea, euen at the red sea.

Neuertheless, he helped them for hys name sake: that he might make his power to be knowen.

He rebuked the red sea, and it was dryed vp: so he led them through the depe, as through a wildernesse.

And he saued them frome the aduersaries hande: and deliuered them from the hande of the enemye.

As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

Thē beleued they his words: & sang praise vnto him

But within a whyle they forgat his workes: and would not abyde his counsayle.

But lust came vpon theim in the wyldernes: and they tempted God in the deserte.

And he gaue them theyr desyre: and sent leannes withall into their soule.

They angred Moyses also in the tentes: and Aaron the saincte of the Lorde.

So the earthe opened and swalowed vp Dathan: and couered the congregation of Abiram.

And the fyre was kyndled in theyr company: the flame brent vp the vngodly.

They made a calfe in Horeb: and worshipped the molten ymage.

Thus they tourned their glory into the similitude of a calfe: that eateth haye.

And they forgat God theyr sauiour: whiche hadde doone so greate thynges in Egypte.

Wonde-

Wonderous woorkes in the lande of Hame:and fearefull thinges by the red sea.

So he sayd,he would haue destroyed thē, had not Moyses his chosen stand before him in the gappe:to turne away his wrathful indignaciō,lest he shoulde destroye them.

Yea, they thought scorne of the pleasaunt lande: and gaue no credence vnto his worde.

But murmured in theyr tentes: and herkened not vnto the voyce of the Lorde,

Then lifte he vp his hand agaynst them:to ouerthrowe them in the wildernes.

To cast out their sede among the nacions:and to scatter them in the landes.

They ioyned themselues vnto Baall Peor:& eate the offringes of the dead.

Thus they prouoked hym vnto anger wyth theyr owne inuencions:and the plague was great among them.

Thene stood vp Phinees,and prayede: and so the plague ceased.

And that was cumpted vnto him for righteousnes: among all posterites for euermore.

They angred hym also at the waters of stryfe: soo that he punished Moyses for theyr sakes.

Because they prouokede his spirite soo ; ỹ he spake vnaduisedly with his lippes.

Neyther destroyed they the Heathen:as the Lorde commaunded them.

But were mingled amonge the Heathen:and learned theyr woorkes.

Insomuche that they woorshypped theyr goodes. which turned to theyr owne decaye:yea,they offred

theyr sonnes, and daughters vnto deuylles.

And shed innocent bloud, euen the bloud of their sonnes and of there daughters: whō they offered vnto the ydols of Canaan, and the lande was defyled with bloud.

Thus were they stayned withe theyr owne workes: and went a whoryng w̄ theyr owne inuenciōs.

Therefore was the wrath of the Lord kindled against his people: insomuche that he abhorred his owme enheritaunce.

And he gaue them ouer into ỹ hande of ỹ Heathē and they that hated them, were Lordes ouer them.

Their enemies oppressed them, and hade them in subiection.

Many a time dyd he deliuer them: but they rebelled against him with their owne inuencions, & were brought downe in their wickednesse.

Neuertheless, wen he sawe their aduersitie: he heard theyr complaint.

He thought vpon his couenaunt, and pitied them, accordyng vnto the multitude of his mercyes: yea, he made all those that had led them away captyue to pitie them.

Delyuer vs O Lorde oure God, and gather vs frō among the Heathen: that we may geue thankes to thy holy name, and make our boast of thy prayse.

Blessed be the Lorde God of Israell, from euerlasting and worlde without ende: and let all people saye. Amen.

Confitemini domino. psal. cvii.

Mornig prayer.

O Geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer.

Let

Let them geue thankes: whom the Lord hath redemed, and delyuered from the hande of the enemie.

And gatherede them out of the landes: from the East, and from the Weste, from the Nozth, and from the South.

They wente astraye in the wildernes out of the waye: and found no citie to dwell in.

Hungry, and thirstie: their soule fainted in them.

So they cryed vnto the Lozd in their trouble: and he deliuered them from their distresse.

He lede them furthe by the right waye: that they might goe to the citie where they dwelt.

O that men woulde therfoze prayse the lozde, foz his goodnes: and declare the wonders that he dothe foz the chyldzen of men.

Foz he satisfied the emptye soule: and fyllethe the hungry soule with gladnes.

Suche as sit in darknes, and in the shaddowe of death: being fast bound in misery and pzon.

Because they rebelled agaynst the wozdes of the Lozd: & lightly regarded ỹ counsayle of ỹ most high

He also bzought down their heart thozow heauines: they fell down, & there was none to help thē vp.

So when they cryed vnto the Lozde in their trouble: he delyuered them out of their destresse.

Foz he bzought them oute of darknes: and oute of the shadow of death: & bzake their bondes in sundze.

O that men woulde therfoze prayse the lozde foz his goodnes: and declare the wonders that he dothe foz the chyldzen of men.

Foz he hath bzoken the gates of bzasse: and smiten the barres of yzon in sundze.

Foolish men are plaged foz their offence and because

of

of their wickednes.

Their soule abhored all manner of meate, & they were euen hard at deathes doore.

So, when they cryed vnto the lord in their trouble: he delyuered them out of their distresse.

He sent his worde and healed them: and they were saued from their destruccion.

O that mene woulde therfore prayse the lorde for hys goodnes: and declare the wonders that he doeth for the childzen of men.

That they woulde offer vnto hym the sacrifice of thākes geuing: & tel out his workes withe gladnes.

Theye that goe downe to the sea in shippes: and occupie their buysynes in great waters.

These men see the workes of the lord: & his wonders in the depe.

For at his worde ỹ stormy wynde aryseth, which lifteth vp the waues therof.

They are caryed vp to heauen, & downe agayne to the depe: theyr soule melteth awaye because of the trouble.

They rele to and fro, and stacker like a dronkene man: and are at their wittes ende.

So when they crie vnto the lorde in their trouble he delyuered them out of their destresse.

For he maketh the storme to ceasse: soo that the waues therof are still.

Then are they glad, because they be at rest and so he bringeth thē vnto ỹ hauen where they would be.

O that men woulde therfore prayse the lorde for his goodnes: and declare the wonders that he doeth for the childzen of men.

That

That they would exalte hym also in the congregacione of the people: and prayse him in the seate of the elderes.

Which turneth the fludds into a wildernes;and dryeth vp the water sprynges.

A frutfull land maketh he barren:for the wickednes of them that dwell therin.

Againe he maketh the wildernes a standyng water:and water sprynges of a drye ground.

And there he setteth the hungrye:that they maye build them a citie to dwel in.

That they maye sowe their lande:and plant vineyardes,to yelde them fruites of encrease.

He blesseth them so that they multiplie exedingly:and suffreth not theyr cattel to decrease.

And agayne,when they are minished & brought lowe:through oppression,through plage or trouble.

Though he suffre thē to be euil entreated through Tirauntes:and let them wander out of the waye in the wildernes.

Yet helpeth he the poore oute of miserye:and maketh hym housholdes like a flocke of shepe.

The righteous wil consider this, and reioyce:& the mouth of al wickednes shalbe stopped.

Who soo is wise,will pondere these thinges:and theye shall vnderstande the louynge kindnes of the Lorde.

Paratum cor meum. psalm.cviii.

O God,my heart is readye(my heart is readye:) I wyll synge and geue prayse,withe the beste membre that I haue. morning prayer

Awake thou lute and harpe:I my self wil awake right earlye.

I will geue thankes vnto thee O lord, amonge the people: I will singe prayses vnto thee O lorde: among the nacions.

For thy mercy is greater then the heauens: and thy truth reacheth vnto the cloudes.

Set vp thy selfe O god aboue the heauens: & thy glory aboue all the earth.

That thy beloued maye bee deliuered: let thy right hand saue them, and heare thou me.

God hath spoken in his holies: I wyl reioyce ther fore, & deuid Sichē, & mete out ỹ valey of Sucothe.

Gilead is mine, & Manasses is myne: Ephraim also is the strength of myne head.

Juda is my lawe geuer, Moab is my washepot: ouer Edom wyll I caste out my shoe, vpon the Philistines wyll I triumphe.

Who will leade me into the strong citie: and who will bring me into Edom:

Hast not thou forsakene vs O god: and wilte not thou god, goe furth with our hostes:

O help vs against ỹ enemy: for vain is ỹ help of mā.

Throughe God we shall doe great actes: and it is he that shall treade down our enemies.

Deus laudem. .psalm.cix.

HOlde not thy tonge (O god) of my prayse: for the mouth of the vngodly, yea and the mouth of the deceiptfull is opened vpon me.

And theye haue spokene agaynste me withe false tonges: they compassed me aboute also with wordes of hatred, and fought against me without a cause.

For the loue that I hade vnto them: lo theye take now ỹ cōtrari part, but I geue my selfe vnto praier.

Thus haue they rewarded me euill for good: and hat-

hatred for my good will.

Set thou an vngodly man to be ruler ouer him, and lette Sathan stand at his right hand.

When sentence is geuen vpon him, let hym be condemned: and let hys prayer be turned into synne.

Let hys daies be fewe: & let another take his office

Let his childrē be fatherles, & hys wife a widowe.

Let his children be vagabondes, and begge their bread: let them seke it also out of desolate places.

Let the extorcioner consume all that he hath: and let the straungers spoile his labor.

Let there be no man to pitie him: nor to haue compassion vpon his fatherles children.

Let his posteritie be destroyede: and in the nexte generacion, let his name be cleane put out.

Let the wickednes of his fathers, be had in remēbraunce in the syght of the Lord: and let not ỹ synns of his mother be done awaie:

Let them alwaye be before the lorde: that he maye roote out the memorial of them from the earth.

And that because his minde was not to doe good: but persecuted the poore helples man, that he might slaye him that was vexed at the heart.

His delight was in cursing, and it shal hapen vnto him: he louede not blessynge, therefore shall it bee farre from hym.

He clothed hymselfe with cursyng lyke as with a raymente: and it shal come into hys bowelles lyke water, and lyke oyle into his bones.

Let it be vnto hyme as a cloke that he hath vpon hym: & as the gyrdell ỹ he is alwaye girded withall

Let it thus happen from the Lorde vnto myne enemyes: and to those that speake euil against my soule

But deale ỹ w̄ me (O lorde god) accordyng vnto

thy

thy name: for swete is thy mercy.

O deliuer me, for I am helples and poore: and my heart is wounded within me.

I goe hence lyke the shadowe that departeth: and am driuen awaye as the Grashopper.

My knees are weake through fastinge: my flesh is dried vp for want of fatnes.

I became also a rebuke vnto them: theye that looked vpon me shaked their heades.

Helpe me, (O lord my god:) Oh saue me accordynge to thy mercy.

And they shall knowe how that this is thy hand: and that thou Lord haste doen it.

Though they curse yet blesse thou: and let them bee confounded that ryse vp againste me, but let thy seruaunte reioyce.

Let myne aduersaries be clothed with sham: and let them couer themselues with theyr own confusion as with a cloke.

As for me, I wyll geue great thākes vnto ỹ lord with my mouth: and prayse him emong ỹ multitude

For he shall stande at the right hande of ỹ poore: to saue hys soule from vnrighteous iudges.

Dixit dominus domino meo. psalm. cx.

Morning prayer.

THe Lorde said vnto my Lorde: sit thou on my ryghte haude, vntyll I make thyne enemyes thy fotestole.

The lorde shal sende ỹ rod of thy power out of sion be thou ruler euē in ỹ middest emong thin enemies.

In the daye of thy power shal the people offer the free will offringes with an holy worshipe: the dewe of thy birth is of the wombe of the morning.

The Lord sware and will not repent: thou art a

Priest

Preist for euer, after the order of Melchisedech.

The lord vpon the right hand: shal wounde euen kinges, in the daye of his wrath.

He shalbe iudge emong the heathen: he shall fill the places with dead bodies, and smite in sunder the heades ouer diuerse countreies.

He shall drinke in the broke of the way: therefore shall he lifte vp his head.

Confitebor tibi domine. Psalm. cxi.

I Wil geue thãkes vnto the lord, with my whole heart: secretly emonge the faithfull, and in the congregacion.

The workes of the lorde are great: sought oute of al them that haue pleasure therin.

His worke is worthye to be praisede and hade in honoure: and his righteoulnes, endureth for euer.

The mercifull and gracious Lorde hath so doen his meruelous workes: that they ought to be hade in remembraunce.

He hath geuen meate vnto them that feare hym: he shall euer be mindfull of his couenaunt.

He hath shewed his people ŷ powre of his workes that he maye geue them the heritage of the heathen.

The workes of his handes are veritie and iudegemente: all his commaundementes are true.

They stand faste for euer and euer: and are done in truth and equitie.

He sent redempcion vnto his people: he hath comaunded his couenaunt for euer, holy and reuerent is his name.

The feare of the Lorde is the beginning of wisedome: a good vnderstandinge haue all they that doe thereafter, the praise of it endureth for euer.

Beatus

Beatus vir. psalm.cxii.

BLessed is the man that feareth the Lord he hath great delight in his commaundementes.

His sede shalbe mightie vpon earth: the generacion of the faythfull shalbe blessed.

Riches and plenteousnesse shall be in his house: and hys righteousnesse endureth for euer.

Unto the godly there ariseth vp light in the darknes: he is mercifull, louing and righteous.

A goode mane is mercifull and lendeth: and will guide his wordes with discrecion.

For he shal neuere be mouede: and the righteous shalbe had in an euerlastyng remembraunce.

He will not be afraide for any euil tidinges for his heare standeth fast, and beleueth in the Lorde.

His heart is stablished and wil not shrinke: vntil he see his desyre vpon his enemies.

He hath dispersed abrode, and geuen to the poore and hys righteousnes remaineth for euer, hys horne shall be exalted with honoure.

The vngodly shal see it and it shall greue him he shall gnasche with his teeth, and consume away, the desire of the vngodly shall periche.

Laudate pueri. psalm.cxiii.

PRaise the lord (ye seruaũtes:) O prise the nam of the Lorde.

Blessed be the name of the Lord: from this tim furth for euermore.

The Lordes name is praysed: from the rising vp of the Sunne, vnto the going down of the same.

The Lord is high aboue all heathen: & his glory aboue the heauens.

Who is lyke vnto ꝑ lord our god, that hath his dwel

linge.

linge so high: and yet humbleth hymselfe, to beholde the thinges that are in heauen and earth.

He taketh vp the simple out of the dust: and lyfteth the poore out of the mier.

That he may set him with the Princes: euen wt the princes of hys people.

He maketh the baren woman to kepe house: and to be a ioyfull mother of children.

Inexitu Israel. psalm. cxiiii.

Euēing prayer

WHen Israell came out of Egipt: and the house of Jacob from emong the straung people.

Juda was hys sanctuarie: and Israell hys dominion.

The sea sawe that, & fled: Jordan was driuē back

The mountaynes skipped lyke Rammes: and ỹ litle hylles lyke yong shepe.

What ayleth thee, O thou sea, that thou fledest: and thou Jordan that thou wart dryuen backe:

Ye mountaynes, that ye skipped lyke Rammes: and ye little hilles lyke yong shepe:

Tremble thou earth at the presence of the Lord: at the presence of the god of Jacob.

Which turned the heard rock into a standing water: and the flinte stone into a sprynging well.

Nonnobis domine. psalm. cxy.

NOt vnto vs (O lord) not vnto vs, but vnto thy nam geue ỹ prayse: for thy louing mercye, & for thy truthes sake.

Wherfore shall the heathene saye: where is nowe their God.

As for our god he is in heauen: he hath doen what soeuer pleased hym.

Their Idolles are siluer and gold: euen the woorke of

of mens handes.

They haue mouthes & speake not: eies haue they and see not.

They haue eares, and heare not: noses haue they and smell not.

They haue handes & handell not: feete haue they & walke not, neyther speake they thzough their thzot.

They that make them are lyke vnto them: and so are all suche as put theyr trust in them.

But thou house of Israel: trust thou in the lozde: he is their succour and defence.

Ye house of Aaron, put your trust in the lozde: he is theyr helper and defender.

Ye that feare the Lozde, trust ye in the Lozde: he is theyr helper and defender

The Lozde hath been mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israell, he shal blesse the house of Aaron.

He shall blesse them that feare the Lozde: bothe small and greate.

The Lozde shall encrease you moze and moze: you and your childzen.

Ye are the blessed of the Lozde: whiche made heauen and earthe.

All the whole heauens are the Lozdes: the earthe hath he geuen to the childzen of men.

The dead pzayse not thee (O Lozde:) neither all they that goe downe into silence.

But we will pzayse the Lozd: frō this time furth foz euermoze.

Moznig pzayer.

Dilixi quoniam. psal. Cxvi.

I Am well pleased: that the Lozd hath heard the voice of my pzayer.

That

That he hath enclined his eare vnto me: therfore will I call vpon him, as long as I liue.

The snares of death compasseth me round about and the paynes of hell gat hold vpon me.

I shall finde trouble and heauines, and I shall call vpon the name of the Lord, (O Lord) I beseche thee deliuer my soule.

Gracious is the Lorde and righteous: yea oure God is mercifull.

The Lorde preseruethe the simple: I was in misery, and he helped me.

Turne agayn then vnto thy rest O my soule for the lord hath rewarded thee.

And why? thou hast deliuered my soule from deth myne eyes from teares, and my fete from falling.

I wil walke before the Lorde: in the land of thee liuing.

I beleued, and therfore will I speake: but I was sore troubled, I sayd in my hast, all men are lyers.

What reward shal I geue vnto the Lord: for al ỹ benefites that he hathe done vnto me?

I will receiue the cuppe of saluation: and cal vpon the name of the Lorde.

I will paye my vowes now in the presence of all his people: right deare in the sight of the lorde, is the deathe of his saincte.

Beholde (O lord) how that I am thy seruaunte: I am thy seruaunt, and the sonne of thy handmaid, thou hast broken my bones in sunder.

I will offer to thee the sacrifice of thankesgeuing: and will call vpon the name of the Lorde.

I will paye my vowes vnto the Lord, in ỹ sight of all his people: in the courtes of the Lordes house, euen in the middeste of thee, O Jerusaleme, Prayse the Lorde.

Laudate dominum. psal. cxvii.

O Prayse the Lorde all ye Heathen: prayse him all ye nacions.

For his mercifull kindnes is euer more & more toward vs: and the trueth of the Lorde endureth for euer Prayse the Lorde.

Confitemini domino. psal. cxviii.

O Geue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

Let Israell nowe confesse that he is gracious: & that his mercy endureth for euer.

Let the house of Aarone nowe confesse: that his mercy endureth for euer.

Yea, let them nowe that feare the Lorde confesse: that his mercy endureth for euer.

I called vpon the lord in trouble: and the Lorde heyrd me at large.

The Lorde is on my syde: I will not feare what manne doeth vnto me.

The Lorde taketh my part with them that helpe me: therfore shall I see my desyre vpō mine enemies

It is better to truste in the Lorde: then to putte any confidence in man.

It is better to trust in the Lorde: thē to put any confidence in Princes.

All nacions compassed me rounde about: but in the name of the Lord will I destroye them.

They kept me in on euery side, thei kept me ī (I say) on euery sid: but in ỹ nam of ỹ lord I wil destroy thē

They

They came about me like Bees:and are extinct, euen as the fyre emong the thornes,for in the name of the Lord I will destroye them.

Thou hast thrust sore at me,that I might fal:but the lord was my helpe.

The Lorde is my strength and my songe:and is becom my saluacion.

The voyce of ioye and health is in ỹ dwellinges of the righteous:the right hand of the lord bringethe mightie thinges to passe.

The right hand of the Lord hath ỹ prehemīēce: the right hand of the lord bringeth mightye thinges to passe.

I will not dye,but liue:and declare the woorkes of the lorde.

The lorde hath chastened and corected me:but he hath not geuen me ouer vnto death.

Open me the gates of righteoulnes:that I maye goe into them,and geue thankes vnto the lorde.

This is the gate of the lord:the righteous shall enter into it,

I will thanke thee,for thou hast hearde me:and art becom my saluacion.

The same stone whiche the builders refused:is become the head stone in the corner.

This is the lordes doing:and it is marueylous in oure eyes.

This was the daye whiche the lorde hathe made: we will reioyce and be glad in it.

Helpe(me)now O lord:O lord,send vs now prosperitie.

Blessede be he that commethe in the name of the lorde:we haue wisched you good lucke,ye ỹ be of the house of the lorde.

God is the lorde, whiche hathe shewed vs lyght: bynde the sacrifice withe cordes, yea euen vnto the hornes of the alter.

Thou art my God, and I will thanke thee: thou arte my God, and I wyll prayse thee.

O geue thankes vnto the Lorde, for he is gracyous: and his mercy endureth for euer.

Beati immaculati. psalm. cxix.

Euenig prayer.

BLessed are those that be vndefyled in the waye: and walke in the law of the lorde.

Blessed are they that kepe his testimonies: & seke him with theyr whole hearte.

For they which do no wickednes: walke in his waies.

Thou hast charged: that we shall dilgenlye kepe thy commaundementes

O that my waies were made so direct: ỹ I might kepe thy statutes.

So shal I not be confounded: while I haue respect vnto all thy commaundementes.

I wyl thanke thee with an vnfayned heart: whē I shall haue learned the iudgementes of thy righteousnes.

I wyll kepe thy Ceremonies: O forsake me not vtterly.

In quo corrigit.

WHer withal shall a yong man clense his waie: euen by ruling him self after thy woorde

With my whole heart haue I sought thee: O lete me not goe wrong out of thy commaundementes.

Thy wordes haue I hid within myne hert: that I should not sinne agaynste thee.

Blessed art thou, O lord: O teach me thy statutes.

With my lyppes haue I been tellyng: of all the iudgementes of thy mouthe.

I haue had as great delighte in ỹ way of thy testi-
monies: as in all maner of riches.

I will talke of thy commaundementes: and haue
respect vnto thy wayes.

My delight shalbe in thy statutes: and I will not
forget thy woorde.

Retribue seruo tuo.

O Doe well vnto thy seruaunt: that I may lyue
and kepe thy woorde.

Open thou myne eyes: that I maye see the
wonderous thynges of thy lawe.

I am a straunger vpon earth: O hyde not thy cō-
maundementes.

My soule breaketh out for the very feruente desir:
that he hath alway vnto thy iudgementes.

Thou haste rebuked the proud: and cursed are they
that doe erre from thy commaundementes.

O turne fro me shame and rebuke: for I haue
kepte thy testymonies.

Princes also did sitte & speake against me: but thi
seruaunt is occupied in thy statutes.

For thy testimonies ar my delight: & mi cōsailers.

Adhesit pauimento.

My soule cleaueth to the duste: O quicken thou
me accordyng to thy woorde.

I haue knowleged my wayes: and thou heardest
me: O teache me thy statutes.

Make me to vnderstand the way of thy cōmaūde-
mentes: & so shal I talke of thy wonderous woorkes.

My soule melteth away for very heauines: com-
forte thou me, accordyng to thy woorde.

Take fro me the way of lying: & cause thou me
to make much of thy law.

I haue chosē the way of truth: & thy iudgemētes haue I laid before me.

I haue stycken vnto thy testimonies: O Lord cōfounde me not.

I wyll runne the waye of thy commaūdemētes: when thou hast set my harte at libertie.

Legem pone,

Morning prayer.

TEache me O lord, the way of thy statutes: & I shall kepe it vnto the ende.

Geue me vnderstāding, & I shall kepe thy law: yea, I shal kepe it with my whole hart.

Make me to goe in the path of thy commaundementes: for therin is my desire.

Encline my heart vnto thy testimonies: and not to couetousnes.

O turne away mine iyes, lest they behold vanitie and quicken thou me in thy waie.

O stablishe thy word in thy seruaūt: that I may feare thee:

Take away the rebuke ỹ I am afraied of: for thi iudgementes are good.

Beholde, my delight is in thy cōmaundementes: O quicken me in thy righteousnes.

Et veniat super me

LEt thy louinge mercy come also vnto me, O lord: euē thy saluacīō accordig vnto thi word

So shal I make aūswere vnto my blasphemers for my trust is in thy worde.

O take not the worde of thy truth vtterly out of my mouth: for my hope is in thy iudgementes.

So shal I alway kepe thy law: yea, for euer and euer. And I wil walke at libertie: for I seeke thy commaundementes.

I

I will speake of thy testimonies also euen before kinges: and will not be ashamed.

And my delight shalbe in thy commaundementes: whiche I haue loued.

My hãdes also will I lift vp vpon thy cõmaũdementes, which I haue loued: & my studi shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruaunt, as concerning thy word: wherein ꝑ hast caused me to put my trust.

The same is my comforte in my trouble: for thy worde hath quickened me.

The proude haue had me exceedingly in derision: yet haue I not shrinked from thy law.

For I remẽber thyne euerlasting iudgementes, O lorde: and receyued comfort.

I am horriblye afraied: for the vngodly that forsake thy lawe.

Thy statutes haue ben my songes: in the house of my pilgrimage.

I haue thought vpon thy name O lorde, in the night season: and haue kept thy law.

This I had: because I kept thy cõmaũdemẽtes.

Portio mea domine.

THou art my porciõ O lord: I haue promised to kepe thy law.

I made mine humble peticione in thy presence with my whole heart: O be merciful vnto me, according vnto thy worde.

I called mine owne wayes to remembraunce: and turne my fete into thy testimonies.

I made hast: and prolonged not the time to kepe thy commaundementes.

The cõgregaciõ of ꝑ vngodly haue robbed me: but

I haue not forgotten thy lawe.

At midnight I will rise, to geue thankes vnto ȳ because of thy righteous iudgementes.

I am a companion of all them that feare thee: & keepe thy commaundementes.

The earth, O Lord is ful of thy mercy: O teache me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruaunte: accoꝛding vnto thy woꝛde.

O learne me true vnderstanding and knowledg: foꝛ I haue beleued thy commaundementes.

Befoꝛe I was troubled I wēt wꝛong, but now haue I kept thy woꝛde.

Thou art good and gracious: O teache me thy statutes.

The pꝛoude haue imagined a lie against me: but I wyl kepe thy cōmaūdements with mi whol hart.

Their heart is as fat as bꝛawne: but my delight hath been in thy law.

It is good foꝛ me that I haue been in trouble: ȳ I may learne thy statutes.

The law of thy mouth is dearer vnto me: then thousandes of golde and siluer.

Euenig pꝛaier.

Manus tue fecerunt me.

Thy handes haue made me and fashioned me O geue me vnderstāding, that I mai learne thy commaundementes.

They that feare the will be glad whē they se me: because I haue put my trust in thy woꝛde.

I know, O Lord, ȳ thy iudgemētes are right: and ȳ of veri faithfulnes hast caused me tobe trobled.

O let thi merciful kindnes be mi cōfoꝛt: accoꝛdīg

to thy worde vnto thy seruaunt.

O let thy louing mercies come vnto me ẏ I may liue: for thy law is my delight.

Let the proude be confounded, for they goe wickedlye about to destroie me: but I wyll be occupied in thy commaundementes.

Let such as feare the, and haue knowē thy testimonies: be turned vnto me.

Oh let my heart be foūde in thy statutes: that I be not ashamed.

Defecit anima mea.

My soule hath longed for thy saluacion: and I haue a good hope, because of thy worde.

Mine yes long sore for thy woord: saying O when wilt thou comfort me?

For I am become like a bottel in the smoke: yet doe I not forgeat thy statutes.

How many are the dayes of thy seruaunt: when wilt thou be auenged of them that persecute me?

The proud haue digged pittes for me: which are not after thy law.

All thy commaūdementes are true: they persecute me falsly, O be thou my helpe.

They had almost made an ende of me vpō earth: but I forsoke not thy commaundementes.

O quickē me after thy louing kindnes: & so shal I kepe the testimonies of thy mouth.

In eternum Domine.

O Lord, thy worde: endureth for euer in heauen.

Thy trueth also remaineth from one generacion to another: thou hast layed the foundacion of the earth, and it abideth.

They cōtinue this day, accordig to thyn ordinaūce

for all thynges serue thee.

If my delight had not been in thy law: I shoulde haue perished in my trouble.

I will neuer forget thy commaundementes: for with them thou hast quickned me.

I am thyne, Oh saue me: for I haue soughte thy commaundementes.

The vngodly laid waite for me to destroy me: but I will consider thy testimonies.

I se that al thinges come to an ende: but thy cõmaundement is exceadyng broade.

Quomodo dilixi.

LOrde, what loue haue I vnto thy lawe: all the day long is my study in it.

Thou, through thy cõmaũdementes haste made me wiser thẽ min enemies: for thei are euer wt me.

I haue more vnderstandinge then my teachers: for they testimonies are my study.

I am wiser then ỳ aged: because I kepe thy cõmaundementes.

I haue refrained my fete from euery euil waye: that I maye kepe thy worde.

I haue not shronke from thy iudgementes: for thou teachest me.

O how swete are thi wordes vnto my throte: yea sweter then hony vnto my mouth.

Through thy commaundementes I geat vnderstandyng: therfore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer

THy worde is a lanterne vnto my feet: and a light vnto my pathes.

I haue sworne, & am stedfastly purposed: to kepe thy righteous iudgementes.

I

I am troubled aboue measure: quicken me, O Lorde, according vnto thy worde.

Let the frewil offeringes of my mouth please the, O lord, and teache me thy iudgementes.

My soule is alway in my hand: yet doe not I forget thy lawe.

The vngodly haue laide a snare for me: but yet I swarued not from thy commaundementes.

Thy testimonies haue I claimed as mine heritage for euer: & why? they are ỹ very ioye of my heart

I haue applied my heart to fulfill thy statutes alway; euen vnto the ende.

Iniquos odio habui.

I Hate them that imagine euil thinges: but thy law do I loue.

Thou art my defence and shielde: and my truste is in thy worde.

Awaye from me ye wicked: I will kepe the commaundementes of my god.

O stablishe me accordyng vnto thy word, that I may liue: & let me not be disappointed of my hope

Holde thou me vp, and I shalbe safe: yea, my delight shalbe euer in thy statutes.

Thou hast troden downe all them that departe from thy statutes: for thy imagine but deceipt.

Thou puttest away al the vngodly of the earth like drosse: therfore I loue thy testimonies.

My flesche trembleth for feare of thee: and I am afrayed of thy iudgementes.

Feci iudicium.

I Deale with the thing ỹ is lawful and right: O geue me not ouer vnto myne oppressours.

Make thou thy seruaunt to delighte in ỹ welthe

is good: that the proude doe me no wrong.

Mine yes are wasted awaye with loking for thy health: and for the worde of thy righteousnes.

O deale with thy seruaunte accordinge vnto thy louing mercy: and teache me thy statutes.

I am thy seruaunt: O graũt me vnderstandige, that I maye knowe thy testimonis.

It is time for thee Lord to laie to thine hand: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and precious stone.

Therfore holde I strayght all thy commaundementes: and all false wayes I vtterly abhorre.

Mirabilia.

Thy testimõies are wõderful: therefore doeth my soule kepe them.

When thy worde goeth furth: it geuethe light and vnderstanding, euen vnto the simple.

I opened my mouth, and drewe in mi breath: for my delight was in thy commaundementes.

O loke thou vpõ me, and be mercifull vnto me: as thou vsest to doe vnto those ỹ loue thy name.

Dyrecte my steppes in thy worde: and soo shall no wickednes haue dominion ouer me.

O deliuer me from the wrongfull dealinges of men: and so shall I kepe thy cõmaundementes.

Shewe the light of thy countenaunce vpon thy seruaunt: and teache me thy statutes.

Myne yes gussche out with water: because men keepe not thy law.

Iustus es domine.

Righteous art thou, O Lord: and true is thy iudgement.

The

The testimonies that thou haste commaunded are exceading righteous and true.

My zeale hath euen cõsumed me: because mine enemies haue forgotten thy wordes.

Thy word is tried to the vttermost: and thy seruaunt loueth it.

I am smale, and of no reputacion: yet doe not I forgeat thy commaundementes.

Thy righteousnes is an euerlastig righteousnes: and thy law is the trueth.

Trouble and heauines haue take holde vpõ me: yet is my delight in thy commaundementes.

The righteousnesse of thi testimõies is euerlastig: O graunt me vnderstanding, and I shall lyue.

Clamaui toto corde meo.

I Call with my whole heart: heare me O lord I wyll kepe thy statutes. Euenige prayer.

Yea, euen vpon the doe I call: helpe me, and I shall kepe thy testimonies.

Earely in the morning doe I crie vnto the: for in thy word is my trust.

Mine eyes preuente ẏ nyght watches: ẏ I might be occupied in thy wordes.

Heare my voice (O lord) accordyng vnto thy louinge kindnes: quicken me accordyng as ẏ art wõte

They drawe nigh that of malice persecute me: and are farre from thy lawe.

Be thou nigh at hand, O lord: for all thy commaundementes are true.

As concerning thy testimonies, I haue knowen long sence: that thou hast grounded the for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forgeat thy law.

Auenge thou my cause, and deliuer me: quicken me, accordinge vnto thy worde.

Health is farre frō the vngodly: for they regarde not thy statutes.

Great is thy mercy, O lord: quickē me as thou art wont. Many there are that trouble me, and persecute me: yet doe not I swarue frō thy testimōis

It greueth me when I see the transgressours: because they kepe not thy law.

Consider O Lorde, how I loue thy commaundementes: O quicken me accordinge to thi louinge kindnes. Thy worde is true from euerlastig: al ỹ iudgemēis of thi righteousnes endure for euermore

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy wordes.

I am as glad of thy worde: as one that fyndeth great spoyles.

As for lies, I hate & abhorre them: but thy lawe doe I loue. Seuen times a daye doe I prayse the: because of thy righteous iudgementes.

Great is the peace that they haue whiche loue thy lawe: and they are not offended at it.

Lord, I haue loked for thy sauinge health: and done after thy commaūdementes.

My soule hath kepte thy testimonies: and loued them exceadingly.

I haue kepte thy cōmaundementes and testimonis: for al my wayes are before thee.

Approprinquet deprecatio.

Let

LEt my complaynte come before thee, O Lorde: geue me vnderstanding, according vnto thy worde

O let my supplication come before thee: deliuer me according to thy worde.

My lippes shal speake of thy prayse: whē thou hast taught me thy statutes.

Yea, my tongue shall syng of thy worde: for all thy commaundementes are righteous.

Let thine hand helpe me: for I haue chosen thy cōmaundementes.

I haue longed for thy sauing health, O Lorde: & in thy lawe is my delight.

Oh let my soule lyue, and it shall prayse ther: and thy iudgementes shall helpe me.

I haue gone astraye like a shepe ꝙ is lost: Oh seke thy seruaūt, for I doe not forget thy cōmaūdemēts

Ad Dominum cum tribularer. psal. cxx. Morning prayer.

WHen I was in trouble, I called vpon the Lorde: and he heard me.

Deliuer my soule (O Lorde) from lying lippes: and from a deceiptfull tongue.

What rewarde shalbe geuen or doen vnto thee ꝙ falſe tongue: euen mighty and sharpe arrowes, with hote burning coles

Woe is me, that I am constreined to dwell with Mesech: & to haue mine habitacio emōge ꝙ tentes of Cedar. My soule hath long dwelt emong thē that bee enemyes vnto peace.

I labor for peace, but when I speake vnto them thereof they make them ready to battayle.

Leuaui oculos meos. Psalm. cxxi.

I Will lift vp mine eies vnto the hilles, from whence commeth my helpe.

My

My helpe cometh euen frō the lorde: which hath made heauen and earth.

He will not suffre thy fote to bee moued: and he that kepeth thee, will not slepe.

Beholde, he ỹ kepeth Israell: shal neither slōber nor slepe.

The Lorde himselfe is thy keper: the Lord is thy defence vpon thy right hande.

So that the sunne shall not burne thee by daye: neither the Mone by night.

The Lorde shall preserue the from all euil: yea, it is euen he that shall kepe thy soule.

The Lorde shall preserue thy going out and thy cominge in: from thys tyme furth for euermore.

Letatus sum psalm. cxxii.

I Was glad when thei sayd vnto me: we wil go into the house of the lorde.

Our feete shal stand in thy gates: O Jerusalem.

Jerusalem is builded as a citie: that is at vnitie in it selfe. For thether ỹ tribes goe vp, euen ỹ tribes of ỹ lord: to testifie vnto Israel, to geue thākes vnto ỹ name of ỹ lord. For there is ỹ seate of iudgemēt euen the seate of the house of Dauid.

O praye for the peace of Jerusalem: they shall prosper that loue it.

Peace be within thy walles: and plenteousnes within thy palaces.

For my brethren and companions sakes: I will wisshe the prosperitie.

yea, because of the house of the Lord our God: I will seke to doe thee good.

Ad te leuaui oculos meos. Psalm. cxxiii.

Unto

VNto thee lifte I vp mine iyes: O thou that dwelleste in the heauens.

Beholde, euen as the iyes of seruaunles loke vnto the hande of their Maisters, and as the iyes of a mayden, vnto ỹ hande of her Maisters, euen so oure iyes waite vpon ỹ Lord our God, vntil he haue mercy vpon vs.

Haue mercy vpon vs, O lord, haue mercy vpō vs: for we are vtterly despised.

Our soule is filled with the scornefull reprose of the welthy: and with the dispitefulnes of the proude

Nisi qnia dominus. psalm. cxxiiii.

If the Lord hymselfe had not been on our syde (nowe may Israell saye:) If the lorde himselfe had not ben on our syd whē men rose vp against vs.

They hade swallowed vs vp quicke: when they were so wrathfully displeased at vs.

yea, the waters had drowned vs: and ỹ streame had goen ouer our soule.

The depe waters of ỹ proud: had gone euen oure our soule.

But praysed be the Lorde, whiche hath not geuē vs ouer for a praye vnto their teeth.

Our soule is escaped, euē [illegible] birde out of ỹ snar of the fouler: the snare is broken, & we are deliuered.

Our helpe standeth in ỹ name of ỹ Lord: whiche hath made heauen and earth.

Qui confidunt in domino. Psalm. cxxv.

They that put their trust in the Lord shall be euen as the Mount Sion, which may not be remoued, but standeth fast for ever.

The hilles stand about Hierusalem, euen so standeth the Lord roūd about hys people from this time forth for euermore.

For yrod of the vngodly cõmeth not into ỹ lot of ỹ righteous: lest ỹ righteous put their hãd vnto wickednes. Doe well O Lorde: vnto those that bee good and true of heart.

As for such as turne back vnto their owne wickednes: the lord shal leade them furth with ỹ euil doers but peace shalbe vpon Israel.

In conuertendo psalm.cxxvi.

Euenig praier.

When the lorde turned agayne the captiuitie of Sion: thanne were we like vnto them ỹ dreame. Then was our mouth filled with laughter: and our tongue with ioye.

Then sayd they emong ỹ Heathen: the lorde hath doen great thynges for them.

Yea, the lorde hath doen great thinges for vs already, wherof we reioyce.

Turne our captiuitie, O lorde: as the riuers in ỹ south. They that sowe in teares: shal reap in ioye.

He ỹ now goeth on his waye wepinge, & beareth furth good sede: shal doubtles cõe againe with ioye, and bringe his sheaues with him.

Nisi dominus edifica. Psalm.cxxvii.

Except the Lorde builde the house: their labour is but lost that builde it.

Except the Lord kepe the citie: the watche man waketh but in vain.

It is but lost labour that ye haste to peryse vp early & so late take rest: & eate the bread of carefulnes: for so he giues his beloued slepe.

Lo, children and the fruite of thy wombe: are an heritage & gift that cometh of the Lord.

Even like as the arrowes in the hande of the Gyaunt: so are the yonng children.

Happie

Happye is the man that hath his quiuer full of them: they shall not be ashamed when they speake wt theyr enemies in the gate.

Beati omnes psal. cxxviii.

BLessede are all they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labours of thyne handes O well is thee, and happy shalt thou be.

Thy wife shalbe as ẏ fruitfull vine; vpon the walles of thine house.

Thy children lyke th Oliue braunches: rounde about thy tabele.

Loe, thus shal ẏ man be blessed: ẏ feareth the lord.

The lord from out of Syon, shal so blesse thee: ẏ thou shalt see Hierusalē in prosperitie al thy lifelong.

yea, that thou shalt see thy childres children: and peace vpon Israell.

Sepe expugnauerunt. Psal. cxxix.

MAnye a time haue they fought agaynst me, fro my youth vp: (may Israel nowe say.)

yea, manye a tyme haue they vexed me fro my youth vp: but they haue not preuayled agaynst me.

The plowers plowed vpon my backe: and made long forowes.

But the righteous Lorde: hath hewen the snares of the vngodly in pieces.

Let them be confoūded and turned backeward: as many as haue euill will at Syon.

Let them be euen as the grasse growing vpon ẏ house toppes: which wither

Whereof the mower fills not his hand neither he that bindeth vp the sheaves his bosom.

So that they which goe by. say not so much as the

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So that they which goe by. say not so much as the

Lord

lorde prosper you: we wyshe you good lucke, in the name of the Lorde.

De profundis clamaui. psal.cxxx.

OUt of ỹ depe haue I called vnto thee, O lord: lord here my voyce.

Oh let thyne eares consider well: the voyce of my complaynt.

If thou lorde wylt be extreme to marke what is done amysse: O lord, who may abide it?

For there is mercy with thee: therfore shalt thou be feared.

I loke for the lord, my soule doth wayte for him: in his woord is my trust.

My soule fleeth vnto the lord, before the morning watch: (I say before the morning watche.)

O Israel trust in the lord for with the lord there is mercy: and with him is plenteous redemption.

And he shall redeme Israel: from all his synnes.

Domine non est exaltatum. psal.cxxxi

LOrd, I am not hye mynded: I haue no proude lokes.

I doo not exercise my selfe in greate matters: which ar to hye for me.

But I refrayne my soule, and kepe it lowe, lyke as a chyld that is wayned from his mother: yea my soule is euen as a wayned childe.

O Israel trust in the lord: from this tyme furth for euermore.

Memento domine Daued. psal.cxxxii.

Morning prayer. LOrde remembre Dauid: and all his trouble.

How he sware vnto the lorde: and vowed a vow vnto the mightye God of Jacob.

I will not come within ỹ tabernacle of my house:

nor

noz climbe vp into my bed.

I will not suffre my eyes to slepe, noz my eyelides to slumbze: neither ỹ temples of my head to take anye rest.

Until I find out a place foz the temple of ỹ lozd: an habitacion foz the mighty God of Jacob.

Loe, we hearde of the same at Ephzata: & found it in the wood.

We will goe into hys Tabernacle: and fall lowe on our knees befoze his fotestoole.

Arise O lozd, into thy restyng place: thou, and ỹ Arke of thy strengh.

Let thy Priestes be clothed with righteousnes: and let thy sainctes sing with ioyfulnes.

Foz thy seruaunt Dauids sake: turne not away ỹ pzesence of thine annoynted.

The lozd hath mad a faithful othe vnto Dauid and he shall not shrinke from it.

Of the fruite of thy body: shall I set vpõ thy seate.

If thy chyldzen will kepe my couenaunte and mi testimonies, that I shall learne them: their chyldzen also shall sette vpon thy seate foz euermoze.

Foz the Lozd hath chosen Syon to be an habitacion foz him selfe: he hath longed foz her.

This shalbe my rest foz euer: here will I dwell, foz I haue a delight therein.

I will blesse her vitailes with encrease: and will satisfye her pooze with bzead.

I will decke her Priestes with healthe: and her sainctes shall reioyce, and sing.

There shall I make the hozne of Dauid to flo eishe: I haue ozdeyned a lanterne of mine anoynted.

As for his enemies, I shal clothe them with shame but vpon himselfe shall his crowne flourishe.

Ecce quambonum. Psal.cxxxiii.

BEholde, howe good and ioyfull a thing it is: brethren to dwell together in vnitie.

It is like the precious oyntmēt vpon the head, ỹ ranne down euen to the beарde: euen vnto Aarons beard, and went down to the skyrtes of his clothing.

Like as the dewe of Hermon: which fell vpon the hill of Syon.

For there the Lord promised his blessing: and life for euermore.

Ecce nunc benedicite dominum. Psal.cxxxiiii.

BEholde (now) praise the Lord: al ye seruātes of the Lorde.

yea that by night stande in the house of the lord (euen in the courtes of the house of our God.

Lift vp your handes in the sanctuary: & praise the Lorde.

The lord that made heauen and earth: geue thee blessing out of Syon.

Laudate dominum. Psal cxxxv.

OPraise the lorde, laude ye the name of the lord praise it, O ye seruauntes of the Lorde.

ye that stand in the house of the lord: in ỹ courtes of the house of our God.

O praise the lord, for the lord is gracious: O sing prayses vnto his name, for it is louely.

For why, the lord hath chosē Jacob vnto himself and Israell for his own possession.

For I knowe that the lord is great: and that our lorde is aboue all Goddes.

Whatsoeuer the lorde pleased, that did he in hea-

uen

uen and in earth: and in the Sea, & in al depe places

He bryngeth foorthe ꝑ cloudes from the endes of the worlde: and sendeth forthe lyghtnynges with the rayne, bringing the windes out of his treasures.

He smote ꝑ fyrst borne of Egipt: bothe of man & of beast.

He hath sent tokens and wonders into the middest of thee, O thou land of Egipt: vpon Pharo, and all his seruauntes.

He smote dyuerse nacions: & slewe mighty kinges.

Sehon, king of the Amorites, and Og the kynge of Basan: and all the kingdomes of Canaan.

And gaue their lande to be an heritage: euen an heritage vnto Israell his people.

Thy name O lord, endureth for euer: so doeth thi memoriall O Lord, from one generacion to another.

For the Lord will auenge his people: and be gracious vnto his seruauntes.

As for the images of the heathē, they are but siluer and golde: the worke of mens handes.

They haue mouthes and speak not: iyes haue they but they see not.

They haue eares, and yet they heare not: neither is there any breath in their mouthes.

They that make them, are like vnto them: and so are all they that put their trust in them.

Praise the Lord ye house of Israell: praise ꝑ lorde ye house of Aaron.

Praise the Lorde ye house of Leui: ye that feare the lorde praise the Lorde.

Praised bee the Lorde out of Sion: which dwelleth at Jerusalem.

Confitemini domino. Psalm. cxxxvi

Euenig praier.

O Geue thākes vnto ꝑ Lord, for he is gracious: and his mercy endureth for euer.

O geue thankes vnto the God of all gods: for his mercy endureth for euer.

O thanke the Lord of al Lordes: for his mercy endureth for euer.

Whiche only doth great wōders: for his mercy endureth for euer.

Which by his excellente wisedome made the heauens: for hys mercy endureth for euer.

Which laid out the earth aboue the waters: for his mercy endureth for euer.

Whiche hath made greate lightes: for his mercy endureth for euer

The Sunne to rule the daye: for his mercy endureth for euer.

The Mone and the starres to gouerne the nighte for hys mercy endureth for euer.

Which smote Egipt with their first borne: for his mercye endureth for euer

And brought out Israel from among them, for his mercy endureth for euer.

With a mightie hande and streched out arme: for his mercy endureth for euer.

Whiche deuyded the redde Sea in two parties: for his mercy endureth for euer.

And made Israel to gee thorowe the middes of it: for his mercy endureth for euer.

But as for Pharao and his hoast, he ouerthrew them in the redde sea: for his merci ēdureth for euer.

Whiche

Which led his people thzough ỹ wildernes:foz his mercy endureth foz euer.
Which smote great kiges:foz his mercy ẽdureth foz euer. yea,and slewe mightie kinges:foz hys mercy endureth foz euer.
Sehon king of the Ammozites:foz his mercy endureth foz euer.
And Og ỹ king of Balan:foz hys mercy endureth foz euer.
And gaue awaye their lande foz an heritage:foz his mercy endureth foz euer.
Euen foz an heritage vnto Israell his seruaunte: foz his mercy endureth foz euer.
Which remembzed vs when we were in trouble: foz hys mercy endureth foz euer.
And hath deliuered vs from oure enemies:foz his mercy endureth foz euer.
Which geueth fode to all flesche:foz his mercye endureth foz euer.
O geue thankes vnto ỹ god of heauen:foz his mercy endureth foz euer.
O geue thankes to the Lozde of Lozdes:foz his mercy endreth foz euer.

Super flumina. psalm.cxxxvii.

By the waters of Babilon we satte down and wepte:when we remembzed(thee O)Sion.
As foz oure harpes,we hanged them vp:vpon ỹ trees that are therin.
Foz they that ledde vs away captiue,required of vs then asong and melody in our heauines:sing vs one of the songes of Sion.
How shall we syng ỹ Lozdes song I astrãg land
If I forgeat thee,O Hierusalem: let my righte

hande forget her conning.

If I doe not remembre thee, let my tonge cleaue to the rooke of my mouth: yea yf I preferre not Hierusalem in my mirth.

Remembre the childzen of Edon O Lorde: in the day of Hierusalem, howe they sayde, downe with it, downe with it, euen to the grounde.

O daughter of Babylon, wasted with miserye: yea, happy shall he be, that rewardeth thee as thou haste serued vs.

Blessed shall he be, that taketh thy childzen: and throweth them against the stones.

Confitebor tibi domine. psalm.cxxxviii.

I Will geue thankes to thee, O Lorde, with my whole heart: euen before the gods will I sing prayse vnto thee.

I will worship towarde thy holy temple, & praise thy name, because of thy louing kindnes and truth: for thou haste magnified thy name, and thy woorde aboue all thinges.

When I called vpon thee, thou hardest me: and enduedst my soule with muche strength.

All the kinges of the earth shal praise thee, O Lorde: for they haue heard the wordes of thy mouth.

Yea, they shall singe in the wayes of the Lorde: that great is the glory of the Lorde.

For though the Lorde be high, yet hath he respect vnto the lowlynes for the proude, he beholdeth them a farre of.

Though I walke in the middest of trouble, yet shalt thou refreshe me: thou shalt stretche furth thine hande vpon the furiousnes of myne enemies, & thy righthande shall saue me.

The

The Lorde shal make good his louing kindnes towarde me: yea thy mercy, O lord, endureth for euer despise not then the worckes of thyne handes.

Domine probasti me. psalm.cxxxix.

O Lorde, thou hast searched me oute and knowen me: thou knowest my down sitting, & mine vprising, ỹ vnderstādest my thoughtes long before. pr.

Thou art about my path, and about my bedde, & spiest out all my wayes.

For loe, there is not a worde in my tong: but thou O lorde knowest it altogether.

Thou hast fashioned me behind and before: & laid thine hande vpon me.

Suche knowledge is to wonderful and excellente for me I cannot attaine vnto it.

Whether shal I goe then frō thy spirite? Or whether shal I goe then from thy presence?

If I clymbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

If I take the winges of the morning: & remaine in the vttermost partes of the sea.

Euen there also shall thy hande leade me: and thy right hand shall holde me.

If I saye peraduenter the darknes shall couer me: then shall my night be turned to daye.

Yea, the darkenes is no darkenes with thee: but the nighte is as cleare as the daye, the darkenes and lighte (to thee) are both alike.

For my reines are thyne: thou hast couered me in my mothers wombe.

I will geue thankes vnto thee for I am fearefullye and wonderouslye made: marueylous are thy

workes, and that my soule knoweth right well.
My bones are not hid from thee: though I be made secretly, and facshioned beneathe in the earth.
Thine eyes did see my substaunce, yet beynge vnperfect: and in thy boke were al my members wrytten.
Whiche day by day were facshioned: when as yet there was none of them.
How deare are thy counsailes vnto me, O God: howe great is the summe of them:
If I tel them, they are mo in number then the sande: when I wake vp, I am present with thee.
Wilte thou not slay the wicked, O God: departe from me ye bloudthyrsty men.
For they speake vnrighteously agaynst thee: and thine enemies take thy name in vayne.
Doe not I hate them, O Lorde, that hate thee: and am not I greaued with those ỹ rise vp against thee.
Ye I hate them ryght sore: euen as though they were mine enemyes.
Trye me, O God, and seeke the grounde of myne hearte: proue me, and examine my thoughtes.
Loke well if there be any waye of wyckednes in me: and leade me in the waye euerlasting.

Eripe me domine. psalm. cxi.

Deliuer me O Lorde, from the euyll men: and preserue me from the wicked men.
Which imagine mischiefe in there hartes: and stire vp strife all the daye longe.
They haue sharpened their tōgues like a serpēt: adders poyson is vnder their lippes.
Kepe me O lord from the handes of the vngodly: preserue mē from the wicked men, whiche are purposed

poſed to ouerthrow my goinges.

The proude haue layde a ſnare for me, and ſpred a net abrode with cordes: yea, and ſet trappes in my waye.

I ſayde vnto the Lorde, thou art my God: heare the voice of my prayers, O Lorde.

O lord god, thou ſtrenth of my health: ꝓ haſt couered my head in the daye of battaile.

Let not the vngodly haue his deſere O Lorde: let not his miſchieuous imagiacio ꝓſpere, leſte they be to proude.

Let the miſchiefe of theyr owne lyppes fall vpon the heade of them: that compaſſe me aboute.

Let hote burning coales fal vpon them: let them be caſt into the fier, and into the pit, that ꝓ neuer riſe vp againe.

A man ful of wordes ſhal not proſpere vpon the earthe: euyll ſhall hunt the wicked perſone to ouerthrow hym.

Sure I am that the Lorde wil auenge the poore and maintayne the cauſe of the helpeles.

The righteous ſhall alſo geue thankes vnto thy name: and the iuſt ſhall continue in thy ſyght.

Domine clamaui. pſalm. cxli.

LOrd, I cal vpon thee, haſt thee vnto me & conſider my voice, when I crie vnto thee.

Let my praier be ſet forth in thy ſight as ꝓ incence & let ꝓ lifting vp of my hãdes, be an euẽing ſacrifice.

Set a watche O Lorde, before my mouthe: and kepe the dore of my lippes.

O let not mine hart be enclined to any euil thing let me not be occupied in vngodly workes, with the men ꝓ worke wickednes, leſt I eate of ſuche thiges

as

as please them.
Let the righteous rather smit me frendly: & reproue me.
But let not their pricious balmes breake min head: yea, I wil pray yet againste thier wickednes.
Let their iudges be ouerthrowē in stoni places: that they may here my wordes, for thei are swite.
Oure bones lye scatered before ỳ pit: like as when one breaketh and heweth wood vpon ỳ earthe.
But myne iyes loke vnto thee, O Lord God: in thee is my trust: O cast not out my soule.
Kepe me from the snare which they haue laid for me: & from the trappes of the wicked doers.
Let ỳ vngodlye fall into their owne nettes together: and let me euer escape them.

Voce mea ad dominum. psalm. cxlii.

Euenig praier.

I Criede vnto the lorde with my voice: yea euen vnto ỳ Lord did I make my supplication.
I powred out my complaintes before him: & shewed hym of my trouble.
When my spirite was in heauines, thou knewest my path: in the way wherin I walke, haue they priuely laid a snare for me.
I loked also vpon my right hand: and, there is no man that woulde know me.
I had no place to flie vnto: & no man cared for my soule. I cried vnto thee, O lord, & saied: thou art my hope & my porcion, in the land of ỳ liuing.
Cōsider my cōplaint: for I am brought very low.
O deliuer me from my persecutours: for thei are to stronge for me.
Bringe my soule out of prison, that I maye geue thankes

thankes vnto thy nam: which thing if thou will grant me, thē shal ỹ righteous resort vnto my company.

Domine exaudi. Psal. cxlii.

HEare my prayer O lorde, and consider my desiere: herken vnto me for thy trueth and righteousnes sake.

And enter not into iudgemente with thy servant for in thy sight shall no man liuing be iustified.

For the enemy hath persecuted my soule he hath smitten my lyfe downe to the grounde: he hath laid me in ỹ darkenes as the men ỹ hath been long dead.

Therfore is my spirite vexed within me and my hearte within me is desolate.

Yet I doe remembre the tyme paste, I muse upon all thy workes: yea, I exercise my self in the works of thy handes.

I stretche forth my handes vnto thee: my soul gaspeth vnto thee, as a thirsty lande.

Heare me, O Lorde, and that soone, for my spirit wareth faynte: hyde not thy face from me, lest I be like vnto them that go downe to the pit.

O let me heare thy louinge kindnes betimes in ỹ morning, for in the is my truste: shewe thou me the waye that I shoulde walke in, for I lift vp my soul vnto thee.

Deliuer me, O Lorde, from mine enemies for I flie vnto thee to hyde me.

Teache me to doe the thing that pleaseth thee for thou arte my god, lette thy louinge spirite lead me forth vnto the lande of righteousnes.

Quicken me, O Lorde, for thy names sake and for thy righteousnes sake, bring mi soule out of trouble.

And of thy goodnes slea mine enemies: & destroy all

al them that vexe my soule, for I am thy seruaunte.

Benedictus dominus. psalm.cxliiii.

Morning prayer.

BLessed be ỹ lord mi strēgth: which teacheth my handes to ware, & my fingers to fight.

My hope, & my fortres, my castel and deliuerer, my defender in whom I truste: which subdueth my people ỹ is vnder me.

Lorde what is mane that thou hast suche respecte vnto hym: or ỹ sõne of man, ỹ thou so regardest hym

Man is like a thing of nought: his time passethe away like a shadowe.

Bowe thy heauens, O lorde, and come downe: touche the mountaynes, ond they shal smoke.

Caste forth the lightening, and teare them: shote out thine arowes, and consume them.

Sende downe thi hand from aboue: deliuer me & take me out of the greate waters, from the hande of straunge childzen.

Whose mouth talketh of vanitie: and their righte hande is a right hande of wickednes.

I wil sing a newe song vnto thee, O god: & singe praises vnto thee vpon a ten stringed lute.

Thou ỹ geuest victory vnto kinges: & hast deliuered Dauid thy seruaunt, from the peril of ỹ swoꝛd.

Saue me & deliuer me from the hand of straunge childzen: whose mouth talkethe of vanitie, and their right hande is a right hande of iniquitie.

That our sonnes maye growe vp as ỹ yong plan and ỹ our daughters may be as the pullished cozners of the temple.

That our garners may be ful & plenteous with al manner of stoze: that our shepe maye bzing foꝛth thousandes, and ten thousandes in our streetes.

That

That our oxen maye be strong to labour, ꝑ there be no decay: no leading into captiuitie: and no complaining in oure stretes.

Happy are the people that be in suche a case: yea blessed are ꝑ people which haue ꝑ lord for their god.

Exaltabo te deus. Psalm.cxlv.

I Will magnifie the, O god my king. and I will prayse thy name for euer and euer.

Euery daye will I gene thankes vnto thee: and prayse thy name for euer and euer.

Greate is the lord, and marueilous worthy to be prayed: there is no ende of his greatnes.

One generacion shall prayse thy workes vnto another: and declare thy power.

As for me, I will be talkyng of thy worshipp: thy glory, they prayse, and wonderous workes.

So that men shall speake of the mighte of thy marueilous actes: & I wil also tel of thy greatnes.

The memoriall of thyne aboundaunte kindnes shalbe shewed: & men shal sing of thy righteousnes.

The lorde is gracious and mercifull: long suffryng, and of great goodnes.

The lorde is louing vnto euery man: & his mercy is ouer all his workes.

All thy workes praise thee, O Lorde: and thy saintes geue thankes vnto thee.

They shew the glory of thy kingdom: & talke of thy power.

That thy power, thy glorye, and mightines of thy kyngdom: might be kowen vnto men.

Thy kingdome is an euerlasting kingdome: & thy dominion endureth throwoute all ages.

The Lord vpholdeth al suche as fall: and lifteth

vp

vp all those that be downe.

The eyes of all wayte vpon thee, O Lorde: and thou geuest them theyr meate in due season.

Thou openest thine hand: and fillest al thinges liuing with plenteousnes.

The lorde is righteus in all his wayes: and holy in all his workes.

The Lorde is nye vnto all them that call vpon him: yea, all suche as call vpon him faythfully.

He wyll fulfill the desyre of them that feare him: he also wyll heare theyr crye, and wyll helpe them.

The lorde preserueth al them that loue hym: but scatereth abrode all the vngodly.

My mouthe shall speake the prayse of the Lord: and let all flesche geue thankes vnto his holy name, for euer and euer.

Lauda anima mea, psal. cxlvi.

PRayse the lorde, O my soule; while I lyue wyll I prayse the lorde, yea as long as I haue any beyng, I will sing prayses vnto my God.

O putte not your truste in Princes: nor in anye chylde of man: for there is no helpe in them.

For when the breath of man goeth furth: he shal turne agayn to his earth, and then al his thoughtes perishe.

Blessed is he that hath the God of Jacob for his healpe: and whose hope is in the Lord his God.

Whiche made heauen and earth, the Sea, and al that therein is: which kepeth his promise for euer.

Which helpeth them to ryght that suffer wrong: whiche fedeth the hounger

The Lorde loseth men out of prison: the Lorde geueth sight to the blynde.

The Lorde helpeth them that are fallen: the lorde careth for the righteous.

The Lorde careth for ꝑ straungers, he defendeth the fatherlesse and widdowe: as for the waye of the vngodly, he turneth it vpsyde downe.

The Lorde thy God, O Syon, shalbe kynge for euermore: and throwoute all generations.

Laudate dominum. psalcxlvii.

O Prayse the lorde, for it is a good thing to syng prayses vnto our God: yea a ioyfull & pleasant thing is it to be thankefull.

The Lorde dothe build vp Hierusalem: and gather together the out castes of Israel.

He healeth those that are broken in hearte: and geueth medecine to heale theyr sickenes.

He telleth the number of the starres: and calleth them all by theyr names.

Great is our lord, and great is his power: yea, hys wysdome is infinite.

The Lorde setteth vp the meke: and bringeth the vngodly down to the ground.

O syng vnto the lorde with thankesgeuing: sing prayse vpon the harpe vnto our God.

Which coureth the heauen with cloudes, and prepareth rayne for the earth: and maketh the grasse to growe vppon the mountaynes, (and herbe for vse of men.)

Whiche geueth fodder vnto the catel: and feedeth the younge rauens that call vpon hym.

He hath no pleasure in the strength of an horse:

neyther delighteth he in any mannes legges.

But the Lordes delight is in them that feare him and put theyr trust in his mercy.

Prayse the Lorde, O Jerusalem: prayse thy God, O Syon.

For he hath made fast the barres of thy gates: & hath blessed thy children within thee.

He maketh peace in thy borders: and fylleth thee with floure and wheate.

He sendeth furth hys cõmaundement vpon earth and his woorde runneth very swiftly.

He geveth snowe like wolle: and scattereth the hoare frost like asches.

He casteth foorth hys yse like morselles: who is hable to abyde his frost?

He sendeth oute his worde, and melteth them: he bloweth with his winde, and the waters flowe.

He sheweth his woord vnto Jacob: hys statutes and ordinaunces vnto Israel.

He hath not dealte soo withe any nacion: neyther haue the Heathen knowledge of his lawes.

Laudate dominum de celis psalm.cxlviii.

O Prayse the lorde of heauen: praise him in the heigth.

Praise him all ye Aungels of his: peaise him al his hoste.

Prayse him sunne & Mone: praise him all ye stares and light.

Prayse him al ye heauens: and ye waters that be aboue the heauens.

Let them praise ỹ name of ỹ Lord, for (he spake the worde, and they were made) he commaunded, & they were created.

He

He hath made them faste for euer and euer: he hath geuen them a lawe, whiche shall not be broken.

Prayse the Lorde vpon earth: ye dragons, and all depes.

Fier and haile, snow and vapors: winde & storme, fulfilling his worde.

Mountaynes and all hils: fruitefull trees and all Cedres.

Beastes and al cattel: wormes and fethered foules.

Kinges of the earth and all people: princes and all iudges of the worlde.

Younge men and maidens, olde men and childrē, praise the name of the Lorde: for his name onelye is excellent, and hys prayse aboue heauen and earth.

He shall exalte the horne of his people, al his saintes shal praise him: euen the children of Israel, euen the people that serueth hym.

Cantate domino. psalm. cxlix.

O Singe vnto the Lord a newe song: let the congregacion of saintes prayse him.

Let Israel reioyce in him: and lette the children of Syon be ioyefull in theyr Kinge.

Let them prayse his name in the daunce: let them singe prayses vnto him with tabret and harpe.

For the Lorde hath pleasure in his people: and helpeth the meke hearted.

Let the saincte be ioyefull withe glorye: let them reioyce in theyr beddes.

Let the prayses of God bee in theyr mouth: and a two edged sweorde in theyr handes.

To be auengede of the Heathene: and to rebuke the people.

To bynd theyr kynges in chaines: & theyr nobles with linkes of yron.

That they may be auenged of them, as it is wryten: suche honour haue all his sainctes.

Laudate dominum. psalm. cl.

O Prayse God in his holynes: prayse hym in the firmament of his power.

Prayse hym in his noble actes: prayse him accordinge to his excellent greatnesse.

Prayse him in the sounde of the trumpet: prayse him vpon the lute and harpe.

Prayse him in the cimbals and daunces: prayse him vpon the stringes and pype.

Prayse hym vpon the well tuned cimbals: praise him vpon the loude cimbals.

Let euery thynge that hathe breathe: prayse the Lorde.

Finis.

The ende of thys Booke.

A Certain godly prayers, to be vsed for sondrye purposes.

A generall confession of sinnes to be sayd euery morning.



Almightye God our heauenly father, I cõfesse and knowledg ỹ I am a miserable and a wretched synner, and haue manyfolde wayes most greuously transgressed thy most godly commaundementes, thorow wicked thoughtes, vngodly lustes, sinfull woordes & dedes, and in my whole lyfe. In synne am I borne and conceued, and there is no goodnes in me, inasmuch as if thou shouldest enter into thy narrowe iudgemente with me, iudging me accordyng vnto ỹ same, I were neuer able to suffre or abyd it, but must nedes perish and be damned for euer. So little helpe, coumfort or succour, is there eyther in me, or in anye other creature. Onely this is my coumfort (O heauẽly father) ỹ thou didst not speare thy onely deare beloued sõne, but diddist geue hym vp vnto the most bitter, & most vile and slaunderous death of ỹ crosse for me, that he might so paye the raunsom for my sinnes, satisfie thy iudgement, styll and pacifye thy wrath, reconcile me again vnto thee, and purchase me thi grace & fauour and euerlastinge life. Wherfore, the merite of his most bitter death and passion, and thorowe his innocente bludshedynge, I beseche thee O heauenly father, that thou wylte vouchesafe to bee

ous and mercifull vnto me, to forgeue, and to pardō me all my sinnes, to lighten my hearte with thy holy spirite, to renue, confirme and strengthen me with a ryght and a perfect fayth, and to enflame me in loue toward thee and my neighboure, that I may hencefoorth with a willing and gladde harte, walke as it becometh me, in thy moste godly cōmaundementes, and so glorifie and prayse thee euerlastynglye. And also that I maye with a free conscience and equite in all maner of tēptacions, afflictions, or necessities, and euen in the verye pangue of deathe, crye boldelye and merelye vnto thee, and saye: I beeleue in God the father almightie, maker of heauen & earth. And in Jesus Christ. &c. But O Lord God heauenly father, to comfort my selfe in affliccion and temptacion with these articles of the chrystien faythe, it is not in my power. For fayth is thy gyfte, and forasmuch as thou wilte bee prayed vnto, & called vpon for it, I come vnto thee to pray and beseech thee, both for that, and for all my other necessities, euen as thy deare beloued sonne our Sauiour christ Jesus hath him selfe taught vs. And from the very botom of my hearte, I crye and saye: O oure father which arte in heauen. &c.

Prayers to be sayde in the morninge.

O Mercyful Lorde God heauenly father, I render moste hygh laudes, prayse, & thankes vnto thee, that thou hast preserued me bothe this night, & all the tyme and dayes of my lyfe hitherto vnder thy protection, and hast suffred me to lyue vntil this present houre. And I beseche thee hartely, thou wylte

vouche-

bouchsafe to receiue me this daye, and the residue of my whole lyfe from hencefoorthe into thy tuicion, ruling and gouerning me with thy holy spirite, that al maner of darkenes of misbeliefe, infidelitie, and of carnall lustes & affections, maye be vtterly chased & driuen out of my harte, and that I maye be iustified and saued both body and soule thorowe a right and a perfect fayth, and so walke in the light of thy most godly truthe, to thy glory & praise, and to the profyt and furtheraunce of my neighboure, thorowe Iesus Christ our Lorde and sauiour. Amen.

ALL possible thankes that we are hable, we rẽdre vnto thee, O Lord Iesus Christ: for that thou haste willed this nyght past to bee prosperous vnto vs, & we beseche the likewise to prosper all this same day vnto vs, for thy glory, and for the health of our soule, and that thou which art the true light, not knowing any going downe, and whiche art the fõne eternall, geuyng lyfe, foode & gladnes vnto all thinges: bouchsafe to shyne into our mindes, ỹ we maye not any where stũble to fall into any sinne, but may thorough thy good guyding and conducting, come to the lyfe euerlasting. Amen.

O Lorde Iesus Christ, whiche art the true sũne of the worlde, euermore arysynge & neuer goyng dow, whiche by thy moste holsome appearyng & syght doest bryng furth, preserue, nourishe & refreshe al thinges, alwel that are in heauen, as also that are on earth: we beseche thee mercifully and fauourably to shine into our heartes, that the nyght & darkenes of synes, & the mistes of errours on euery side driuen away?, thou bryghtly shynyng within our heartes,

we may al our life space goe without any stumblig or offence, & may decently and semely walke (as in ỳ daye time) being pure & cleane from the worckes of darknes, and abounding in all good worckes which God hath preparede for vs to walke in: which with the father and with ỳ holye goste, liuest and rygnest for euer and euer. Amen.

O God and lord Jesus Christ, thou knowest, yea & hast also taught vs how great ỳ infirmitie & weaknes of man is, and howe certaine a thinge it is that it can nothyng doe without thy godly helpe. If man trust to himselfe, it cannot be auoyded, but that he must headlong rune and fal, into a thousand vndoinges & mischiefes: O oure father, haue ỳ pitie & compassion vpon the weaknes of vs thy children, be thou prest and redye to helpe vs, alwaies shewinge thy mercy vpon vs, and prosperinge whatsoeuer we godly goe about, so that thou geuinge vs lighte, we may se what thinges are truely good in ded, thou encouraging vs, we may haue an earnest desire to the same, and thou being our gyde, we may come where to obteyn them: for we hauing nothing but mistrust in our selues, doe yelde and commyt our selues full & whole vnto thee alone, which worckest all thinges in all creatures to thy honour and glory. So be it.

A Prayer agaynst temptacion.

O Lorde Jesus Christ, the onely staye and fence of our mortall state, our only hope our saluacion, oure glorye, and oure tryumphe, whoe in thee flesche) which thou haest for oure onlye cause takeye vpon thee) didst suffer thy selfe to be tempted of Sathã, and who only & alõe of al mẽ didst vtterli ouercome & banquish sinne, death, the worlde, the deuill,

and

and all the kingdome of hell: and whatsoeuer thou hast so ouercomed, for our behofe it is that thou hast ouercomede it: neyther hath it been thy will to haue anye of thy seruauntes kepe battayle or fight withe any of the forsayd euilles, but of purpose to reward vs with a crowne of the more glory for it: & to thintent that thou mightist likewise ouerthrow Sathan in thy membres, as thou hadst afore done in thine owne persone, geue thou (we beseche thee) vnto vs thy soulders (O Lyone most victorious of the tribe of Juda) strength against the roaring Lyon, whiche continually wandreth too and fro, sekinge whom he maye deuoure. Thou being ỳ same serpent, the true geuer of health and life that were nayled on high vp on a tree, geue vnto vs thy litle sely ones, wilines agaynst the deceitfull awayting of the most subtile serpent. Thou being a lambe as white as snow, ỳ vanquicher of Satans tyrannye, geue vnto vs thy lytle sheepe the strength & vertue of thy spirite, that being in our own selues weake and feble, & in thee strong & valeant, we may withstand and ouercõe al assaultes of the diuel, so ỳ our goostly enemy maye not glori on vs, but being cõquerours through ỳ, we maye geue thankes to thy mercy, which neuer leaueth them destitute that put theyr trust in thee: who liuest & reignest God for euer without end. Amen.

A Prayer for optayning of wisedome.

Sapien. ix.

O God of our fathers, & Lorde of mercy, thou ỳ hast made all thinges with thi word, & ordeyned man through thy wisdom ỳ he should haue dõnacõ ouer ỳ creature which ỳ hast made, ỳ he should order the world accordyng to equitie & righteousnes,

and

and execute iudgement wyth a true hearte: geue me wisdom which is euer aboute thy seate, & put me not out from among thy chyldren: for I thy seruaunte & & sõne of thy handmaid, am a feble person, of a short tyme, & to yonge to the vnderstandyng of thy iudgement & lawes: yea though a mã be neuer so perfect among the chilozene of men, yet if thy wisdome be not wyth hym, he shall be nothyng wozth. Oh sende thy wisedome out of thy holy heauens, and from ỹ thzon of thy maiestie, that she may be with me, & laboure with me, that I maye knowe what is acceptable in thy sight, for she knoweth & vnderstãdeth al thinges and she shall conducte me right soberlye in my wozkes, and pzeserue me in her power. So shal my wozkes be acceptable. Amen.

A Pzayer agaynst wozldly carfulnes.

OMost deare and tender father, oure defendere and nourischere, endue vs wyth thy grace, that we maye cast of the great blyndnes of our mindes & carefulnes of wozldlye thynges, and maye put oure whole studye & care in keping of thy holy lawe. And that we maye laboure & trauayle for our necessities in thys lyfe, like the byzdes of the ayze, and the lilies of the fielde, without care, For thou hast pzomised to be carfull for vs, and hast commaunded that vppon thee we should cast all our care, which liuest and reignest: wozld without end. Amen,

A Pzayer nessary for all persones.

OMerciful god, I a wzetched sinner reknowe-ledge my selfe bounde to kepe thy holye commaundementes, but yet vnable to perfozme them and to bee accepted for iust, without the righteousnes of

Iesu

Jesu Christ thy only sonn, who hath perfectly fulfilled thy lawe, to iustify al men that beleaue and trust in hime. Therfore graunte me grace I beseche thee, to bee occupyed in dooyng of good woorkes, which thou commaundeste in holye Scrypture all the dayes of my lyfe to thy glorye, and yet to trust onlye in thy mercy, and in Christes merits to be purged from my sines, & not in my good woorkes, be they neuer so many. Geue me grace to loue thy holy word feruentlye, to searche the Scriptures diligentlye, to reade them humbly, to vnderstande them truelye, to liue after them effectually. Order my life so, O Lord that it be alway acceptable vnto the. Geue me grace not to reioyce in any thing that displeaseth thee, but euermor to delite in those thinges that please thee, be they neuer so contrarye to my desyres. Teache me so to praye, that my peticions may be graciously heard of thee. Kepe me vpright amonge diuersitie of opinions and iudgementes in the worlde, that I neuer swarue from thy truethe, taughte in holye scrypture. In prosperitie, O Lorde saue me that I ware not proude. In aduersitie, helpe me that I neythere dispaire nor blaspheme thy holy name, but taking it patiently, to geue thee thankes, and truste to be delyuered after thy pleasure. When I happen to fall into synne throwe frayltie, I beseche thee to woorke true repentaunce in my harte, that I maye be sorye without desperacion, truste in thy mercye without presūpcion, that I may amend my life, and become truly religious without hipocrisie, lowelye in hearte without fayninge, faythful and trusty without decyte, merye without lightnesse, sad without mistrust, sober without slouthfulnes, contente w̄ myne owne, without

coue-

foulnes. To tell my neyghbour his faultes charitably without dissimulacio. To instructe my houshold in thy lawes truely. To obeye our kinge and all gouernours vnder hym vnfainedlie. To receyue all lawes and common ordinaunces (which disagreeth not from thy holy worde) obediently. To paye euery man that whiche I owe vnto hym truelye. To backbyte no man, nor sclaunder my neighboure secretely, & to abhorre all vyce, louing all goodnes earnestly. O Lorde graunte me thus to doe, for the glorye of of thy holy name, Amen:

A Prayer necessarye to be sayd at all tymes.

O Bountifull Jesu, O swete sauiour, O Christe the sonne of God, haue pitie vpon me, mercifully heare me, and despyse not my prayers. Thou hast created me of nothing, thou hast redemed me from ỹ bondag of sinne, death, and hel, nether with gold nor siluer, but with thy moste precious body once offered vpon ỹ crosse, & thine own bloud shed once for al for my raunsome: therfore cast me not awaye, whō thou by thy greate wisdōe hast made: despise me not, whō thou hast redemed w̄ such a precious treasure. Nor let my wickednes destroi ỹ, which thy goodnes hath builded. Now whiles I liue, O Jesu haue merci on me, for if I dye oute of thy fauour, it wil be to late afterwarde to cal for thy mercy: whiles I haue tym to repente, loke vpon me w̄ thy mercifull eyes, as thou diddest vouchsafe to loke vpon Peter thine Apostle, that I may bewaile my sinfull lyfe, & obteine thi fauour, & die therin. I reknowledge, ỹ if thou sholdest deale with me accordyng to very iustice, I haue deserued euer lastig death. Therfore I appele to thi high throne of merci, trusting to obtaine Gods fauoure, not for my merites, but for thi merites, O Jesu, who

hast

hast geuen thy self on acceptable sacrifice to thy father, to appease his wrath, & to bring al siners, (truly repenting & amēding their euyl life) into his fauour again. Accept me O lord, among the numbre of thē ỹ shal be saued, forgeue my sinnes, geue me grace to lead a godli & inocēt life, graūt me thi heauēli wisdō, ispire mi hart wt faith, hope & charitie, geue me grace to bee humble in prosperitie, pacient in aduersitie, obedient to mi rulers, faithful vnto thē that trust me, dealing truely with al men, to liue chastely in wedlocke, to abhorre adultry, fornication, & al vnclēnes, to do good after my power vnto all men, to hurte no man, ỹ thy name may be glorified in me, during this present life, & ỹ I afterward may obteine euerlastig life thorow thy merci, & ỹ merites of thi passiō. Amē.

Certayne prayers, taken oute of the seruice dayly vsed in the Menes house.

ALmightigod the father of mercy, and god of al comforte, the which onely forgeuest sinne, forgeue vnto vs our sinnes good Lord, forgeue vnto vs our sinnes, ỹ be the multitude of thy mercies, they may be couered & not imputed vnto vs, & by the operation of the holy ghoste, we maye haue power & strength hereafter to resiste synne: by our Sauioure and Lorde Jesu Christ. Amen. Monday

O Lord God which despisest not a contrite harte, and forgeattest ỹ sinnes & wickednes of a siner in what houre soeuer he doeth mourne & lament his olde maner of lyuing: Graunt vnto vs O lord, true contricion of heart, that we may vehemently dispise our sinnefull life past, and wholy be conuerted vnto thee, by our Sauiour and lord Jesus christ. Amen. Tuesday

O Merciful father, by whose power and strength we maye ouer come our enemies both bodily & Wednesday

and ghostly: graunt vnto vs O lorde, that accoꝛding to our pꝛomise made in baptisme, we may ouercome the chyefe enemies of our soule, that is the desyres of the woꝛld, the pleasures of flesh, and the suggestions of the wycked spyꝛite, and so after leade our lyues in holines and righteousnes, that we may serue thee in spirite and in trueth, and that by our sauiour & lorde Jesus Chꝛist. Amen.

Thurs-daye. O Almighty and euerlasting God, which not only geuest euery good and parfite gifte, but also encreasest those giftes that thou hast geuen: we most humbly beseche thee mercyful God, to encrease in vs the gifte of faithe, that we maye truly beleue in thee, and in thy pꝛomyses made vnto vs, & that nether by our negligence, noꝛ infirmitie of the flesh, noꝛ by greuousnes of temptation, nether by the subtill crafetes and assaultes of the deuil, we be dꝛiuen from fayth in ỹ bloud of our Sauiour & Lorde Jesu chꝛist, Amē

Fryday. O Graunte vnto vs O mercifull God, wee moste hertely beseech thee, knowledg and true vnderstanding of thy woꝛde, ỹ all ignoꝛaunce expelled, we may know what thy wyl & pleasure is in al thinges and howe to doe our dueties, and truely to walke in our vocatiō, and that also we may expꝛesse in our lyuing those thinges ỹ we do know: that we be not only knowers of thy woꝛd good lorde, but also be woꝛkers of the same: by our sauiour and lorde Jesu chꝛist Amen.

Saterdaye. O Almightie god, which hast pꝛepared euerlastig lyfe to all those that be thy faithfull seruauntes graunt vnto vs Lorde, sure hope of the lyfe euerlastig that we beynge in this miserable woꝛlde, may haue

by our deseruing, but by the merites and deseruynge of our sauiour and lorde Jesu Chrisi. Amen.

O Mercyfull God our onely ayde, succoure and strength at al times, graunt vnto vs, O lorde, that in the tyme of prosperitie, we be not proude and so forgeat thee, but that withe our whole power and strength we maye cleaue vnto thee: and in the tim of aduersitie, that we fal not to infidelitie, and desperacion, but that alwayes withe a constante faythe wee may call for helpe vnto thee: Graunt this O Lorde, for our aduocate sake, & sauiour Jesu chrisi. Amen.

O Almightie and mercifull lorde, which geueste vnto thy elect people the holy ghoste, as a sure pledg of thy heauenly kingdom. Graunt vnto vs O lord, this holi spirite, that he may beare witnes with our spirite that we be thy chyldren, and heires of thy kingdom, and that by ỹ operacion of this spirite we maye kyll all carnal lustes, vnlawful pleasures, cõcupiscence, euyl affections contrari vnto thy wyll by our Sauiour and lorde Jesu chrisi. Amen. Monday

A prayer for trust in god.

The beginning of the fall of man, was truste in him selfe. The beginning of restoringe of man, was distruste in him selfe, and trust in god. O most gracious & most wise guid our sauiour Chryst whiche doest lead them the right waye to immortal blessednes, whiche truly and vnfainedly trustinge in thee, cõmitte them selfe to thee: Graunte vs, that like as we be blynde and feeble in deede, so we may take and reppyte our selues, that wee presume not of oure selues to see to oure selfes, but so farre to see, that alwaye we may haue thee before our eyes, to folowe thee beynge our guide, to be ready at call thy moste obedi-

obediētly, and to cōmit our selues wholy vnto thee: that thou which onely knowest ꝑ waye mayest leade vs ꝑ same way vnto our heauēly desires. To thee w the father and ꝑ holy ghost be glory for euer: Amen.

A Prayer for the concorde of Christes Churche.

AKyse Lorde, let thine enemies be scattered, thy haters put to flight, the righteous & Christes disciples make pleasaunt & mery, let them sing praises and pleasaunte songes vnto thee, let them blowe abrode thy magnificēce, let thē moste highly auance thy maiestie, let thy glorye growe let the kingdome of Christ frō heauen among the chosen be enlarged: bee thou the fathere of the fatherles, the iudge of the widowes, & thepротectour of them, namly whom the world forsaketh, whose consciences be troubled, whō the world pursueth for Christes sake, which be nedy & wraped full of miserye. In thy house o lorde, let vs dwell in peace & concorde, geue vs all one heart, one minde, one true interpretacion vpō thy word. Pluck of the bandes aswell from the consciences as frō the bodies of ꝑ misarable captiues, & of thē also whiche as yet bee hedgede in within the lystes of death, and vnaduisedly striue against grace. How dyre (lorde) is the flocke of thyne heritage: I praye thee powre down largely the showres of thy graces, lett a more plenteous fruitfulnes chaūce, let thy people be strēgthened with thy spirite: Graunte vs lorde thy worde abeundantly, so that there may be many preachers of thy Gospell, which maye within thē selues holily conspyre and agree. Lette the churche the spouse of Christ, deale large spoyles of the conquered Sathā All that beeleue in thee, by Christe (O lorde God of health) mought lyft ꝑ vp w prayses, might renoum

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thee, & extolle thee. We bee entered into the voyage of saluacion. Conducte vs luckelye vnto the porte, that beynge delyuered by thee from the verye deathe, we maye escape and come to the verye lyfe. Finishe the thinge that thou hast begō in vs, make vs to increse frō faith to faith, leaue vs not to our owne will and choise, for it is slipperye & redye to fall. To the thunderboltes of thy word put violēce, that we may geue the glory to thee alonely. Geue to thy people courag and power, to withstande synne, & to obeye thy word in all thinges: O Lorde God most glorious and excellent ouer all.

A Prayer agaynst the enemies of Christes truth.

Delyuer me O Lorde, from the vngodlye and stiffe neckede persons, for thou seest howe in theyr hartes they ymagine mischiefe, & haue great pleasure to picke quarelles, theyr tounges bee more sharpe than any adders sting, and vnder their lippes lurkethe poisen of adders. But O meercifull Lorde, lett me not fall into theyr handes, that they handle not me after theyr owne lustes. Thou onlye art my God, thou muste heare my pieteous plainte: Lord that rulest al together, that art the strength & power of my defēce, bee thou as a sallet on my head, whensoeuer the vngodlye shall assault me: neythere suffer thou not the wickede thus to prospere in their matters. Suffer not their croked malicious stomackes to encreace, and spitefullye reuyle thee. Loke vp on thy poore wretches cause, and ridde mee oute of these dayly greuaunces, then shall I withe a righte vp hearte and pleasaunte countenaunce, extolle and magnifye thy holye name, Amen.

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A Prayer for pacience in trouble.

HOwe haste thou O Lorde, humbled and plucked me down? I dare now vnnethes make my prayeers vnto thee, for thou art angry with me, but not without my deseruig. Certainly I haue sinned lord, I confesse it, I wyll not denye it. But Oh my god, pardon my trespasses, release my dettes, render nowe thy grace agayne vnto me, stope my woundes, for I am al to plaged & beaten: yet lorde, this not withstanding, I abide patiently, & geue mine attendaunce on thee, continually wayting for relife at thy hande, and that not without skyll, for I haue receyued a token of thy fauour and grace towardes me, I meane thy worde of promyse concerninge Christe, who for me was offered on the crosse for a raunsome, a sacrifice, and pryce for my synnes: wherfore accordinge to that thy promyse, defende me Lorde by thy right hand & geue a gracious eare to my requestes, for all mans steyes are but vayne. Beate downe therefore myne enemies thyne owne selfe with thy power, which art myne onely ayder and protectour O Lorde god almightye. Amen.

Finis.

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